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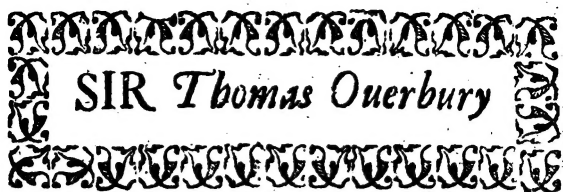
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N. 56.

Liter. Angl. elegant.  
Poet.

Overbury. p. 22.





SIR Thomas Overbury

HIS

WIFE.

WITH

ADDITIONS  
OF NEW CHARA-

cters, and many other

*Wittie Conceites neuer*

*before Printed.*

The foureteenth Impression.



LONDON,

Printed for Robert Allot, and are to  
be sold at the signe of the Beare  
in *PAAR* Church-yard. 1630.

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## To the Reader.



THE generall acceptance of this matchlesse *Poem* the *Wife*, (written by Sir *Thomas Ouerburie*) is sufficiently approoued by many, the worth whereof if any other out of malice shall neglect to commend, he may well (if it proceed from nice Criticisme) be excluded as a Churlish Retainer to the *Muses*: if from direct plaine-dealing, he shall be degraded for insufficiencie. For had such a *Poem* beene extant among the ancient Romanes, although they wanted our easie conseruations of wit by Printing, they would haue committed it to brasse, lest iniurious time

## TO THE READER.

time deprivè it of due eternity. If to converse with a creature so amiable as is here described, be thought difficult; let the contemplation thereof be held admirable. To which are added (this 14<sup>th</sup> impression) many new *Characters*, and *witty Conceits*, written by himselfe and others his friends. Howsoever, they are now exposed, not onely to the Iudicious, but to all that carry the least scruple of mother wit about them.

*Eicet toto nunc Helicone frui———Mar.*

Lau. Lisse.

# Elegies of several Authors, on the vntimely death of SIR

Thomas Ouerbury, poisoned  
in the Tower.

---

Vpon the vntimely death of SIR  
Thomas Ouerbury.

(teares,  
**T**Would ease our sorrowes, 'twould release our  
Could we but heare those high celestiall Spheres,  
Once tune their Motions to a dolefull straine,  
In sympathy of what we mortals plaine,  
Or see their faire Intelligences change  
Or face or habit, when blacke deeds, so strange,  
As might force pittie from the Heart of Hell,  
Are hatcht by Monsters, which among vs dwell.  
The Stars me thinks like men inclinde to sleepe,  
Shuld through their christall casements scarcely peep,  
Or at least view vs, but with halfe an eye,  
For feare their ebaster Influence might discry  
Some murdering hand, oaded in guiltlesse blond,  
Blending vile iniues to destroy the good.  
The Swanne should wed his beames to endlesse Night,  
And in dull darknesse canopy his Light,  
When from theranke stewes of adul'terous Breasts,  
Where emery base unhallowed Proiect rests,

Is beleft, as in defiance of his shine,  
 A streame might make euen Death it selfe to pine.  
 But these things happen still, but ne're more cleare,  
 Nor with more lustre did these lamps appeare;  
 Mercury capers with a winged heele,  
 As if he did no touch of sorrow feele,  
 And yet he sees a true Mercurian kill'd,  
 Whose birth his Mansion with much honour fill'd.  
 But let me not mistake those pow'rs above,  
 Nor taxe iniuriously those Courts of Ioue.  
 Surely, they ioy to see these Aëts renew'd,  
 Which in blinde silence haue beene long conceald;  
 And Vertue now triumphant, whilst we mourne  
 To thinke that ere she was foule Vices scorne:  
 Or that poore Ouer-buries blood was made  
 A sacrifice to Malice and darke shade.  
 Weston, thy hand that Couvre-feu Bell did sway,  
 Which did his life to endlesse sleepe conuay.  
 But rest thou where thou art; Ile seeke no glorie  
 By the relation of so sad a storie.  
 If any more were prime to the Deed,  
 And for the crime must bee adiudg'd to bleed,  
 To Heauen I pray, with rear'd up hand and eyes,  
 That as their Bodies fall, their soules may rise:  
 And as those equally turne to one dust,  
 So these alike may shine among the iust,  
 And there make vp one glorious constellation,  
 Who suffered here in such a differing fashion.

D.T. To

To the Memorie of the generally bewai-  
led Gentleman, *Sr. Thomas*  
*Ouerburie.*

**B**Vt that w' are bound in Christian pietie  
To wish Gods will be done ; and destinie  
(In all that haps to Men, or good, or ill)  
Suffer'd, or sent, by that implored Will; (Breath  
Me thinks, t' obserue how Vertue drawes faint  
Subiect to flanders, Hate, and violent Death,  
Wise men kept low, others aduanc'd to State,  
Right checkt by wrong, and ill men fortunate;  
These mou'd Effects, from an vnmoou'd Cause,  
Might shake the firmest faith; Heauens fixed  
Might casual seem, & each irregular sence (Laws  
Spurne at iust Order, blame Gods Prouidence.

But what is man, expostulate the Intents  
Of his high Will, or iudge of Strange Euent?  
The rising Sunne to mortall sight reueales  
This earthly Globe; but yet the stars conceales;  
So may the Sence discouer Naturall Things;  
Diuine aboue the reach of Humane wings.

Then not the Fate, but Fates bad instrument  
Doe I accuse in each sad accident: (come;  
Good men must fall: rapes, incests, murders  
But woe and curses follow them by whome:  
God Authors all mens Actions, not their sin,  
For that proceeds from deu'lish lust within.

Thou then that suffer'dst by those forms so vile,  
From whom those wicked Instruments did file  
Thy droffie part, to make thy Fame shine cleare,  
And shrine thy soule in heauens alglorious sphere,  
Who being good, nought lesse to thee befell,  
Though it appear'd disguis'd in shape of Hell;  
Vanish thy bloud and Nerues; True life alone  
In Vertue liues, and true Religion,  
In both which thou art deadlesse; O behold,  
(If thou canst looke so low as Earths base mold)  
How dreadful Iustice (late with lingring foot)  
Now comes like whirlwind! how it shakes the  
Oflofty Cedars; make the stately Brow (root  
Bend to the foot! how all men see that now  
The breath of infamy doth moue their sailes;  
Whiles thy deare name by loues more hearty  
Shall stil keep wing, vntil thy Fames extēt (gales  
Fill eu'ry part of this vast Continent.  
Then you the *Syre* of their murther'd Sonne;  
Repine not at his Fate; since he hath wonne  
More honour in his sufferance: and his death  
Succeeded by his vertues endlesse Breath.  
For him, and to his Life and Deaths example,  
Loue might erect a Statue; Zeale a Temple:  
On his true worth the Muses might be slaine,  
To die his honours web in purest Graine.

C. B.



# Vpon the vntimely Death of the Author of this ingeni-

*ous Poem, Sir Thomas Overbury*  
Knight, poysoned in  
the Tower.

**S**O many *Moones*, so many times goe round,  
And rose from *Hell*, & *darknes* vnder ground,  
And yet till now, *this darkned deed of Hell*  
*Not brought to light?* O tardy *Heauen!* yet tell  
If *Murder* laies him downe to sleepe with *Lust*  
Or no? reueale, as thou art *Truth* and *lust*,  
The *Secrets* of this vniust secure *Aet*,  
And what our feares make vs suspect compact  
*With greater deeds of mischiefe:* for alone  
We thinke not *This*, and doe suspect yet *One*,  
To which compar'd, *This*, but a *falling Starre*;  
That a bright *Exornament of Fire*: Thy Care  
We see takes *meaner things*: It times the world,  
The *Signes* at random through the *Zodiack* burid,  
The *stars* wild wandring, & the *glib* quick *hinges*  
Which turne both *Poles*, & all the *violent changes*  
It ouer-looks, which trouble th'endlesse course  
Of the high *Firmament*: by thy *blest force*  
Do hory winter frosts make forests bare, (paire,  
And straight to groues againe their shades re-  
By

By Thee doth *Autumnes*, *Lyois flaming Maine*  
 Ripen the fruits : and the full yeere sustaine  
 Her burthened powers : O being still the same,  
*Ruling so much*, and vnder whom the frame  
 Of this vast world weigh'd all his Orbes doth  
*Why are thy Cares of men no more applide?* (guide,  
 Or it: why seem'st thou sleeping to the Good,  
 And guarding to Ill? as if the brood  
 Of best things still must Chance take in command;  
 And not thy Providence and Her blind Hand  
 Thy Benefits erroneously disburse,  
 Which so let fall, ne're fall but to the worse?  
 Whence so great crimes commit the Greater sort,  
 And boldest acts of shame blaze in the Court,  
 Where *Ruffones* worship in their rise of State  
 Those filthy *Scarabs*, whom they Serue and Hate,  
 Sure things meete backward, there; Humour dis-  
 And Vertue laid by Fraud, & Poison waste: (graft,  
 The *Adul'ter* vp like *Haman*, and so Shinted:  
 And *Females modesty* (as *Females*) painted,  
 Lost in all reall worth: what shall wee say?  
 Things so farre out of frame, as if the day  
 Were come wherein another *Phaeton*  
 Stolne into *Phœbus* waine, had all misse-won  
 A cleane contrary way : O powerfull God,  
 Right all amisse, and set thy wonted period  
 Of Goodnesse, in his place againe : This deed  
 Be Vnto to bring foorth the *Maske*, and *Weed*,  
Where-

*Where-under, blacker things lie hid perhap,  
And yet haue Hope to make a false escape.  
Of This make knowne, why such an instrument,  
As Weston a poore seruing-man should rent  
The frame of this sad-good-mans life: did he  
Stand with this Court-bred learned OVBVVY,  
In strife for an Ambassadour-ship? NO, NO,  
His Orbes held on such light: what, did hee owe  
The Prophet malice for composing this,  
This Cynosurd in neate Poesis  
How Good, & Great men ought, and All, to chuse,  
A chaste, fit noble Wise, and the abuse  
Of Strumpets friendly shadowing in the same,  
Was this his fault? or doth there lye a flame  
Yet in the embers not vnrak't, for which  
He dy'de so falsly? Heauen we doe beseech  
Vnlocke the secret, and bring all to view,  
That Law may purge the bloud, Lust made vntrue.*

W. S.

*An Elegie consecrated to the*  
memory of the truly worthy and  
learned Sir Thomas Overbury  
K N I G H T.

**H**Ad not thy wrong like to a wound ill cur'd  
Broke forth in death ; I had not bin assur'd  
Of griefe enough to finish what I write.  
These lines, as those which do in cold blood fight  
Had come but faintly on ; for, euer hee  
That shrines a name within an *Elegie*,  
(Vnlesse some neerer cause doe him aspire)  
Kindles his bright flame at the *Funerall* fire.  
Since passion (after lessening her extent)  
Is then more strong, and so more eloquent.

How powerfull is the hand of *Murther* now!  
Wast not enough to see his deare life bow  
Beneath her hate? but crushing that faire frame,  
Attempt the like on his vnsotted *Fame*?  
O base reuenge! more then inhumane fact!  
Which (as the *Romans* sometimes would enact  
No doome for *Paricide*, supposing none  
Could euer so offend) the vpright *Throne*  
Of *Iustice* salues not: leaving that intent  
Without a *Name*, without a *Punishment*.

Yet though thy wounded *Fame*, as thorow  
*Glasses* which multiply the *Species*, (these  
We

We see thy vertues more then they become  
So many *Statues* sleeping on thy *Tombe*:

Wherein confinement new thou shalt endure,  
But so; as when to make a *Peayle* more pure,  
We giue it to a *Doe*, in whose wombe pent  
Some time, we haue it forth most orient.

Such is thy luster now, that venom'd *Spighe*  
With her black soule dares not behold thy light,  
But banning it, a course begins to runne  
With those that curse the rising of the *Sunne*.  
The poison that works vpwards now, shal strue  
To be thy faire *Fames* true *Presernatine*.  
And Witchcraft, that can maske the *upper shine*,  
With no one cloud, shall blind a ray of thine.

And as the *Hebrewes* in an obscure pit  
Their *holy Fire* bid, not extinguisht it,  
And after-time, that brake their bondage chaine  
Found it, to fire their sacrifice againe:  
So lay thy *Worth* some while, but being found,  
The *Muses* *Alcaws* plentifully crownd  
With sweet perfumes, by it new kindled be,  
And offer all to thy deare Memory. (gone,

Nor haue wee lost thee long: thou art not  
Nor canst descend into *Oblision*. (fled,  
But twice the *Sunne* went round since thy soule  
And only *that time* men shall terme thee dead.  
Hereafter (rais'd to life) thou still shalt haue  
An *Antidote* against the silent Graue.

*W.B.Int.Temp.*

# Vpon the vntimely Death of Sir Thomas *Ouerbury.*

**I**F for to liue be but a misery,  
If by death good men gaine eternity,  
Twas friendly done in robbing thee of life,  
To celebrate thy nuptials with thy Wife;  
So that his will no other aime intended,  
But by exchange thy life should be amended:  
Yet wert to compasse his insatiate lust,  
He this last friendship tendred to thee: trust  
Whiles he dishonor'd and defam'd may die,  
*Iustice and Fame, shall crowne thy memorie.*

*B.G. medij Temp.*

**In**

# In obitum intempestium & lachrymabilem Illustrissimi E-

quitis aurati, *THO: OVERBURY*, mag-  
*ne spei & expectationis Viri.*

**H**OWever windie mischiefe raise vp high  
Darke thickning clouds, to powre vpon vs  
A tempest of foule rumours, which delcry (all  
Thy hard mis-hap and strange disastrous fall,  
As if thy wounds were bleeding frō that hand,  
Which rather should haue raised thee vp to stāds

Yet shalt thou here suruiue in pittying fame  
In thy sweet Wife, in these most acute lines  
In well reputed Characters of name, (shrines  
And vertues tombe, which all thine honour  
In spight of enuie, or the proudest hate,  
That thus hath set opinion at debate.

But for mine owne part, sith it falls out so,  
That death hath had her will; I now compare  
It to a wanton hand, which at a throw  
To breake a boxe of precious balme did dare:  
With whose perfume, altho it was thus spild,  
The house & commers by were better fild.

*Cap. Tho. Gainsford.*  
A

*A memoriall,*  
Offered to that man of vertue,  
*Sir Thomas Ouerburie.*

(frame  
**O**Nce dead and twice aliue; Death could not  
A death, whose sting could kill his fame.  
He might haue liu'd, had not the life which gaue  
Life to his life, betraid him to his graue.  
If Greatnesse could consist in being Good,  
His Goodnesse did adde titles to his blood.  
Onely vnhappy in his liues last fate,  
In that he liu'd so soone, to dye so late.  
Alas, whereto shall men oppressed trust,  
When Innocence cannot protect the Iust?  
His error was his fault, his truth his end,  
No enemy his ruine, but his friend. (breath,  
Cold friendship, where hot vowes are but a  
To guerdon poore simplicitie with death:  
Was neuer man, that felt the fence of griefe,  
So Ouerbury'd in a safe believe:  
Believe? O cruell slaughter! Times vnbred  
Will say, Who dies that is vntimely dead,  
By treachery, of lust, or by disgrace,  
In friendship, 'twas but *Ouerburies* case; (proue  
Which shall not more comend his truth, then  
Their guilt, who were his opposites in loue.

Rest



Rest happy Man; and in thy spheare of Aſſe  
Behold how Iuſtice ſwaies the ſword of Law,  
To weed out thoſe whoſe hands imbrow'd in  
Cropt off thy youth, & flower in the bed (blood  
Sleep in thy Peace: thus happy haſt thou prou'd,  
Thou might'ſt di'de more knowne, not more

*In Fe.* beſou'd.

---

## Vpon SIR Thomas Querburie the Author of this ingenious

*Poem.*

**H***Eſperides* (within whoſe gardens grow  
Apples of gold) may well thy loſſe deplore:  
For in thoſe Gardens they could neuer ſhow  
A tree ſo faire of ſuch a fruitfull ſtore.  
Grace was the Root, and thou thy ſelfe the Tree,  
Sweet couplets were the Berries grew on thee.

Wit was the branch that did adorne the Stocke,  
Reason the Leaſe vpon thoſe branches ſpred,  
Vnder thy ſhadow did the *Muſes* flocke,  
And (by Thee) as a mantle couered  
But what beſell, O, too much out of hand!  
For thou waſt blaſted by a Weſt-on winde:

*R. Ca.*

**B**

**OF**

## Of Sir Thomas Ouerburie his Wife and Marriage.

**W**HĒ I behold this Wife of thine so faire,  
So far remou'd frō vulgar beauties (aire  
Being lesse bright and pure) me thinks I see  
An vncloth'd Soule, by potent Alchymy  
Extraught from ragged matter. Thou hast made  
A wife more innocent then any Maide,  
*Enah's* state, before the fall, decyphered here,  
And *Plato's* naked vertue's not more cleare  
Such an *Idea* as scarce wishes can  
Arriue at, but our Hopes must ne're attaine  
A Soule so far beyond the common Make  
As scorn'd corporeall ioyning. For her sake  
(Despairing else cōtract) Thou too turn'st Soules  
And to enioy her faires without controule,  
Cast'st off this bodies clog: so must all do,  
Cast matter off, who would abstractions woo.  
To flie so soone then (Soule) well hast thou done:  
For in this life, such beauties are not won.  
But when I call to mind thine vnripe fall,  
And so sad summons to thy Nuptiall,  
Either, in her thy bold desires did taste  
Forbidden fruit, and haue this Curse purchaft.  
Or, hauing this Elixir made thine owne  
(Drawne from the remnant of Creation,)

The *faces* their malignant Spirits breathe,  
To punish thine ambitious loue with death.  
Or, thy much enuide choyce hath made the rest  
Of Concrete Relicts point their aymes infest  
To thy conclusion. And with them seduc'd  
Friendship (displeas'd to see a Loue produc'd  
Lesse carnall then it 'selfe) with policy  
So pure and chaste a Loue to nullifie.  
Yet howsoe'r, their project flies in smoke  
The poysons' cordiall,

which they meant should choke:

Their deeds of darknes, like the Bridall Night,  
Hau' ioin'd spirituall Louers in despight  
Of false attempts: And now the wedding's done;  
When in this life such faites had not bin won.

E.G.

---

*To the Bankes.*

**T**Hou wofull Widdow, once happy wife,  
That didst enioy so sweet a Mate :  
Who, now bereaued is of Life,  
Vntimely wrought, through inward hate.  
O Deed most vile, to haste the end  
Of him, that was so good a friend !

F.H.

On this excellent Poem,  
*the Wife.*

**L**oe here the matchlesse paterne of a Wife,  
Disciphered in forme of Good, and Bad:

The Bad commends the Good, as darke doth  
Or as a loathed Bed a single Life; (Light,  
The good, with wisdome and discretion clad  
With Modestie, and faire demeanour dight,  
Whose reason doth her will to loue inuite.

Reason begot, and passion bred her Loue,  
Self-will She shund, Fittes the Marriage made;  
Fitnes doth cherish Loue, Selfe-will Debate.

Loe thus, and in this Monument of prooffe  
A perfect Wife, a Worke nor time can fade,  
Nor loose respect betray to mortall Fate.

This none can equall; Best, but imitate.

R.C.

# On Sir Thomas Overburie

## Poem, the VVife.

I Am glad yet ere I die, I have found occasion  
Honest & iust, without the worlds perswasio,  
Or flattery or bribery, to commend  
A woman for her goodnesse; and God send  
I may find many more: I wish them well (fell,  
They are pretty things to play with; when *Ene*  
She tooke a care that all the Women-kinde  
That were to follow her, should be as blinde  
As she was wilfull; and till this good wife,  
This piece of Vertues that he' re tooke her life  
From a fraile Mothers labour: Those stand still  
As marginalls to point vs to our ill,  
Came to the world, as other creatures doe,  
That know no God but will; we learnd to woo,  
And if she were but faire, and could but kisse,  
Twenty to one we could not chuse amisse;  
And as we iudge of trees, if straight and tall  
That may be found, yet neuer till the fall (now  
Finde how the raine hath drill'd them; so till  
We onely knew we must lone; but not how:  
But here we haue example, and so rare,  
That if we hold but common sence and care,  
And steere by this Card; he that goes awry,  
He holdly say at his Natiuitie,

That man was seal'd a foole: yet all this good  
Giuen as it is, not cloath'd in flesh and blood,  
Some may auerre & strongly, 'twas meere ment  
In way of practice, but not president;  
Either will make vs happy men; for he  
That marrieth any way this mystery,  
Or any parcell of that benefite,  
Though hee take hold of nothing but the wit,  
Hath got himselfe a partner for his life,  
More then a woman, better then a Wife.

I. F.

---

## Eiusdem in Eadem.

**A**S from a man the first fraile woman came,  
The first that ouer made vs know our shame,  
And finde the curse of labour; so againe,  
Goodnesse and understanding found a Man  
To take this shame away; and from him sprong  
A piece of excellence without a Tongue,  
Because it should not wrong vs; yet the life  
Makes it appeare, a woman and a Wife.  
And this is mee, if euer Woman shall  
Doe good hereafter; borne to blesse our fall.

I. F.  
ON

# On Sir Thomas Querburies Poem, the Wife.

**VV**Ere every beauty, every severall grace,  
Which is in women, in one womans face,  
Som courtly Gallants might, I think, come to her,  
Which would not wed her, tho they seem'd to  
Settled affectiōs follow not the Eye, (woo her.  
Reason & Iudgement must their course descry.  
*Pigmaliōns* Image made of marble stone,  
Was lik'd of all, belou'd of him alone,  
But here's a Dame growne husbandlesse of late,  
Which not a man but wished were his Mate.  
So faire without, so free from spot within,  
That earth seemes here to stand exempt from  
*Iuno* vouchsafe, and *Hymen*, when I wed, (fin.  
I may behold this Widdow in my Bed.

D.T.

B4

On

## *On the VVife.*

**B**Eauty affords contentment to the Eye,  
Riches are meanes to cure a weake estate,  
Honour illustrates what it commeth nie:  
To marry thus, mé count it happy fare. (shroud,  
Vertue they think doth in these Emblemes  
But trial shewes che are gulled with a Cloud.

These are but complements; the inward worth,  
The outward carriage, gesture, wit, and grace,  
Is that alone that sets a Woman forth:  
And in this woman, these haue each a place.  
Were al wines such: This age would happy be,  
But happier that of our Posteritie.

*D.T.*

---

## *On the VVife.*

**V**V<sup>(such;</sup>El hast thou said, that womé should be  
And were they that, had but a third as  
I would be marri'd too, but that I know (much,  
Not what she is, but should be thou dost show:  
So let me praise thy worke, and let my life  
Be single, or thy Widdow be my wife.

*X.Z.*



## *On the VVife:*

**T**HIS perfect Creature, to the Easterne vs  
Liu'd, whilst a wife retir'd from common  
Not that her Louer fear'd the least abuse, (show:  
But with the wisest knew it fitter so:  
Since, false a widdow, and a zealous one,  
She would haue sacrific'd her selfe agen,  
But importun'd to life, is now alone,  
Lou'd, woo'd, admir'd, by all wise single men,  
Which, to th' adultrous rest, that dare begin  
Their vs'd temptations, were a mortall sinne.

---

## *To the Wife.*

**E**Xpos'd to all thou wilt lesse worthy seeme,  
I feare: Wiues common, all men disesteeme;  
Yet some things haue a differing Fate: some fret.  
We doubt of wares which are in corners set:  
Hid Medals rust, which being vs'd grow bright;  
The day more frienderth vertue then the night.  
Thou tho more common, then maist seem more:  
I only wish thou maist be vnderstood. (good,

G.R.

To the cleane contrary Wife.

(taine  
**L**ook here:& chide those spirits which main-  
Their empire, with a strong cōmand in you,  
That all good eies, which do your follies view,  
Pitty, what you for them must once sustaine:  
O from those Euils, which free Soules disdain  
To be acquainted with, (and but pursue (true.)  
Worst Minds) from them (as hatefull as vn-  
By reading this, for Fames faire sake refraine:  
Who would let feed vpon her birth, the brood  
Of lightnesse, indiscretion, and the shame  
Of foule incontinence, when the base blood  
Is carelesse onely of an Honour'd Name?  
Be all that gentle are, more high Improu'd,  
*For loose Dames are but flatter'd, neuer Lou'd.*

*W. Stra.*

## Of the choyce of a Wife,

**I**F I were to chuse a Woman,  
As who knowes but I may marry?  
I would trust the eye of no man,  
Ner a tongue that may miscarry:  
For in way of loue and Glory,  
Each tongue best tells his owne story.

First, to make my choyce the bolder,  
I would haue her childe to such,  
Whose free vertues lyues are olden  
When Antiquity can touch:  
For tis seldome scene, that bloud  
Giues a beauty great and good.

Yet an ancient stocke may bring  
Branches, I confesse, of worth,  
Like rich mantles shadowing  
Those descents that brought them forth,  
Yet such Hills, though gilded show,  
Soonest feele the Age of snow.

Therefore

## Of the choyce of a Wife.

Therefore to prevent such care  
That repentance soone may bring,  
Like Marchants I would choose my ware,  
Use fullgood, not glittering.

He that weds for state or face,  
Buyes a Horse, to lose a Race.

Yet I would haue her faire as any,  
But her owne not kist away:  
I would haue her free to many,  
Looke on all like equall day;  
But descending to the Sea,  
Make her set with none but me.

If shee be not tall, tis better;  
For that word, A goodly Woman,  
Prints it selfe in such a letter,  
That it leaues vnstudie in no man:  
I would haue my Mistris grow,  
Onely tall to answer No.

Yet

## Of the choyce of a Wife.

Yet I would not haue her lose  
So much breeding, as to fline  
Vnbecomming scorn on those  
That must worship euery thing.  
Let her feare loose lookes to scatter:  
And loose men will soare to flatter.

Children I would haue her beare,  
More for loue of name then bed:  
So each childe I haue his heire  
To another maydens head;  
For she that in the Act's afraid,  
Euery night's another maide.

Such a one, as when shee's woo'd,  
Blushes not for ill thoughts past;  
But so innocently good,  
That her dreames are euer chaste;  
For that Maide that thinks a sin  
Has betraide the Fort shee's in.

## Of the choyce of a Wife;

*In my visitation still,  
I would haue her scatter feares;  
How this man, and that was ill,  
After protestations Teares:  
And who vowes a constant life,  
Crownes a meritorious Wife.*

*When the Priest first giues our hands;  
I would haue her thinke but thus;  
In what high and holy bands  
Heauen, like twins, hath planted vs,  
That like Aarons rod, together  
Both may bud; grow greene, and wither.*

*An*

# An Elegie in praise of Sir Thomas Overburie, and his Poem.

**T**Is dangerous to be good: well may we praise  
*Honesty*, or *Innocence*; but who can raise  
A pow'r, that shal secur't gainst wrōgs to come,  
When such a *Saint* hath suffer'd *Martyrdome*?

Iniurious hands, which'cause they could not get  
The *gemme*, would therefore spoile the *Cabinet*.  
But though the *cage* be broke, the *bird* is flowne  
To *heaven* her proper and securer home:  
Where'mongst a quire of *Saints*, and *Cherubins*,  
Of *Angels*, *Thrones*, and *Seraphims*, she sings  
Those sacred *Halleluabs*: *heaven* may boast  
T'haue got that *Angel* there which we haue lost:  
But we shall still complaine, for to vs *here*,  
A *Saint* is more losse then a *Throne* is *there*.

That *Firmament* of holy *fires* which we  
Enioy'd, whilst thou wert, by enioying thee,  
Lyes now rak't vp in *ashes*, as the light  
Of day, the *Sunne* once gon, is drown'd in night.  
But as the *Moone*, sometime, the *Sun* being set,  
Appeares, and we a new (though lesse) light get;  
So though our greatest *lamps* of vertue be,  
By cruell Fate *extinguished*, in thee,  
Yet to adde some fresh *oyle* t'our *sunns* of life,  
Thou hast behinde thee, left a matchlesse *Wife*:

VVhe

Who hath (since that sad time her Husband died)  
Beene woo'd by many, for a second bride:  
But like a chaste religious widdow, she  
Hauing lost her first mate, scornes *bigamie*.

P.B. *medy Temp.*

---

## A Statue erected in memory of Sir Thomas Ouerbury his Wife.

Vpon a *Marble* fram'd by th' cunningst hand  
In garments Greene, and orient to behold,  
Like a most lonely *Virgin* let her stand,  
And on her head a crowne of purest gold.  
First, let religion in her hart haue place. (spring,  
As th' ground & fountaine whence all vertues  
So that each thought being sanctified by Grace:  
The punishment t' escape, that's due to sinne.  
Let *Beauty* (ioyn'd with modesty) appeare  
*Lowes* object in her face; and chastity  
In her faire eyes, brighter then chrystal cleare,  
*Wherein* life moues affections, led thereby.  
In her hands *charity*, and at the right  
The holy Angels let protecting be.

And



And at the left Gods mercies shining bright,  
 Distributing to each necessitie.  
 Let th'earth his riches yeald to her, and more  
 The heauens their influence, and by the same  
 Vnto the blinde their sight let her restore;  
 Strength'ning the weak, & raising vp the lame,  
 Vnder her feete the Diuell and darknesse set,  
 Let Pride fast bound in chaines behinde her lye,  
*Base selfe-Loue*, not appeare in place, and let  
*Foule-Lust*, and *Enuy* from her presence flie,  
 And on her *Brest*, in golden letters write  
*Heauens best belou'd, earths chiefeft delight.*

(Wife,  
 He that (in's Choice) would meete with such a  
 Must vow virginity and single life.

---

## On Sir Thomas Overbury and his W I F E.

**A**LL right, all wrong befalls me through a Wife,  
 A Bad one gave me Death, a Good one Life.

G

An

# An Elegy vpon the Death of SIR Thomas Ouerbury

Knight, poysoned in  
the Tower.

**H**Adst thou like other Sirs and Knights of worth,  
Sickned and did, bin stretcht out, and laid forth,  
After thy farewell Sermon taken earth,  
And left no deed to praise thee, but thy birth,  
Then Ouerbury, by a passe of theirs,  
Thou might'st haue tyed hence in two houres teares,  
Then had we worne the sprigs of memory  
No longer then thy friends did Rosemary;  
Or than the dole was eating for thy sake,  
And thou hadst sunk in thine owne wine and cake;  
But since it was so ordered and thought fit  
By some who know thy truth, and fear'd thy wit,  
Thou shouldst be poyson'd; Death hath done thee grace,  
Rancke thee about the region of thy place,  
For none heares poyson nam'd, but makes reply  
What Prince was that? what Statesman so did die?  
In this thou hast out-dyde an Elegie,  
Which were too narrow for posterity,  
And thy strong poyson which did seeme to kill,  
Working afresh in some Historians quill,  
Shall now preserue thee longer ere thou rot,  
Then could a Poem mixt with Antidote;

Nor needst thou trust a Herald with thy name,  
That art the voyce of Injustice and of Fame;  
Whilst shee (detesting her owne conscience) strives  
To pay the use and interest of lines.  
Enough of ryme, and might it please the Law,  
Enough of blood; for naming lines I saw,  
He that writes more of thee, must write of more,  
Which I affect not, but referre men are  
To Tyburne, by whose Art they may define  
What life of man is worth in vauing thine.

---

## On Sir Thomas Querburie.

**T**Hough dumb, deaf, dead, I cry, I heare, I kill:  
Thou growne a Politician 'gainst my will.

J.M.

C 2

An

An Elegy on the late Lord Wil-  
liam Howard, Baron of Effing-  
ham, dead the tenth of December, 1615.

I Did not know thee, Lord, nor doe I strive  
To winne access, or grace, with Lords aliv:  
The dead I serue, from whence nor faction can  
Moue me, nor fauour: nor a greater man.  
To whom no vice comends me, nor bribe sent,  
From whom no Penance warnes, nor portion  
To these I dedicate as much of me (spent,  
As I can spare from my owne husbandry:  
And till Ghosts walk, as they were wont to doe,  
I trade for some, and doe those errands too:  
But first I doe enquire, and am assur'd,  
What tryals in their Iourneys they endur'd,  
What certainties of Honor & of worth, (forth,  
Their most vncertaine Life-times haue brought  
And who so did least hurt of this small sort,  
He is my patron, di'd he rich or poore.  
First I will know of Fame (after his peace,  
When Flattery and Enuy both doe cease)  
Who rul'd his actions: Reason, or my Lord?  
Did the whole man relie vpon a word,  
A badge of Title, or aboue all chance  
Seem'd he as Ancient as his Cognisance?

What

What did he? acts of mercy, and refraine  
 Oppression in himselfe, and in his Train?  
 Was his essentiall Table full as free,  
 As Boasts and invitations vs<sup>e</sup> to be?  
 Where if his Russet-friend did chance to dine,  
 Whether his Satten-man would fill him wine.  
 Did he thinke periurie as lou'd a sinne,  
 Himselfe forsworne, as if his slaue had beene?  
 Did he seeke Regular pleasures, was he knowne  
 Iust Husband of one VVife, and she his owne?  
 Did he giue freely without pause, or doubt,  
 And read petitions, ere they were worne out?  
 Or should his well-deseruing *Clyent* aske,  
 VVould he bestow a Tilting, or a Maske  
 To keep need vertuous? And that done not feare  
 VVhat Lady damn'd him for his absence there?  
 Did he attend the Court for no mans fall?  
 VVore he the ruine of no Hospitall?  
 And when he did his rich apparrell don,  
 Put he no VVidow nor an Orphan on?  
 Did he loue simple vertue for the thing,  
 The King for no respect but for the King?  
 But above all, did his Religion waite  
 Vpon Gods Throne, or on the chaire of state?  
 He that is guilty of no *Quere* here,  
 Out-lasts his Epitaph, out-lives his Heyre.  
 But there is none such, none so little bad,  
 VVho but this negative goodnesse euer had?

Of such a Lord we may expect the birth,  
Hee's rather in the wombe then on the earth.  
And 'twere a Crime in such a publike fate,  
For one to liue well and degenerate:  
And therefore I am angry, when a name  
Comes to vpbraide the World like *Effingham*.  
Nor was it modest in thee to depart  
To thy eternall home, where now thou art;  
Ere thy reproach was ready : or to die,  
(Ere custome had prepar'd thy calumny.  
Eight dayes haue past since thou hast paid thy  
To sinne, and not a libell stirring yet, (debt  
Courtiers that scoffe by Patent, silent sit,  
And haue no vse of Slander, or of wit: (tide,  
But (which is monstrous) though against the  
The Water-men haue neither rayld nor lide.  
Of good and bad there's no distinction knowne,  
For in thy praise the good and bad are one.  
It seemes we all are couetous of Fame,  
And hearing what a purchase of good name  
Thou lately mad'st, are carefull to encrease  
Our title by the holding of some lease (cruel  
From thee our Land-lord, and for that th' whole  
Speake now like Tenants ready to renew :  
It were too sad to tell thy pedigree,  
Death hath disordred all, misplacing thee,  
Whil't now thy Herauld in his line of heyres  
Blots out thy name, & fills the space with teares.  
And

And thus hath conqu'ring death, or nature rather  
Made thee preposi'tious ancient to thy Father,  
Who grieues th'art so, and like a glorious light  
Shines ore thy Hearse.

He therefore that would write  
And blaze thee throughly, may at once say all,  
*Here lies the Anchor of our Admirall.*  
Let others write for glory or reward,  
Truth is well paid, when she is sung and heard.

---

*Ad Comitissam Rutlandie.*

**M**Adame, so may my verses pleasing be,  
So you may laugh at them, and not at me.  
'Tis something to you gladly I would say,  
But how to do't, I cannot find the way.  
I would auoyd the common beaten waies  
To Woman vsed, which are loue or praise :  
As for the first, the little wit I haue,  
Is not yet growne so neere vnto the graue,  
But that I can by that dimme fading light,  
Perceiue of what, and vnto whom I write.  
Let such as in a hopelesse witlesse rage,  
Can sigh a quire, and read it to a Page ;  
Such as can make ten Sonnets ere they rest,  
When each is but a great blot at the best :  
Such as do backs of books and windowes fill,  
With their too furious Diamond or quill ;

Such as were well resolu'd to end their daies,  
With a loud laughter blowne beyond the Seas;  
VWho are so mortifide, that they can liue  
Contemn'd of all the world, and yet forgieue.  
VVrite loue to you: I would not willingly  
Be pointed at in enery company,  
As was that little Taylor, who till death,  
VWas hot in loue with *Qu. Elizabeth*,  
And for the last in all my idle daies,  
I neuer yet did lining woman praise  
In prose or verse: And when I doe beginne,  
Ile picke some woman out, as full of sinne  
As you are full of vertue, with a soule  
As black, as yours is white: A face as foule  
As yours is beautifull, for it shall be,  
Out of the rules of Phisiognomie,  
So farre, that I doe feare I must displace  
The Art a little, to let in her face:  
It shall at least foure Faces be below  
The deuils; and her parched corps shall show,  
In her loole skin, as if some sprite she were,  
Kept in a bag by some great Coniurer:  
Her breath shall be as horrible and vild,  
As eu'ry word you speake is sweete and mild,  
It shall be such a one, as will not be  
Couer'd with any Art or policie.  
But let her take all powders, fumes, and drinke,  
She shall make nothing but a dearer stinke.

She



She shall haue such a foot, and such a nose,  
As will not stand in any thing but prose:  
If I bestow my praises vpon such,  
Tis Charity and I shall merit much.  
My praise will come to her like a full boule,  
Bestow'd at most need on a thirsty soule;  
Where if I sing your praises in my Ryme,  
I lose my Inke, my Paper, and my time;  
And nothing adde to your o'reflowing store,  
And tel you nought but what you knew before.  
Nor do the vertuous minded (which I sweare,  
Madame, I thinke you are) endure to heare  
Their own perfections into questions brought,  
But stop their Eares at them; for if I thought  
You tooke a pride to haue your vertues known,  
Pardon me, Madame, I should thinke them none.  
To what a length is this strange letter growne,  
In seeking of a subiect, yet finds none?  
But your braue thoughts, which I much respect  
Aboue your glorious Titles, shall accept  
These harsh disorder'd Lines, I shall ere long  
Dresse vp your vertues new, in a new song;  
Yet far from all base praise and flattery,  
Although I know what ere my Verses be,  
They will like the most seruile flatterer show,  
If I write truth, and make the subiect you.

# An Elegie on the Death of the *L A D Y*

*Rusland.*

May forget to drinke, to eate, to sleepe,  
Remembring thee, but when I do, to weepe  
In wel weigh'd lines, that men shal at thy hearse  
Envy the sorrow, which broght forth my verse;  
May my dull vnderstanding haue the might.  
Onely to know her last was yesternight?  
*Rusland* the faire is dead, or if to heare  
The name of *Sidney* will more force a teare,  
Tis she that is so dead; and yet there be  
Some more alive, professe not poetrie;  
The Statesmen and the Lawyers of our time  
Haue businesse still, yet doe it not in rime:  
Can she be dead, and can there be of those  
That are so dull, to say their prayers in prose?  
It is three daies since she did feeble Deaths hand,  
And yet this Isle not call the Poets Land?  
Hath this no new ones made, and are the old  
At such an needfull time as this growne cold?  
They all say they would faine, but yet they plead  
They cannot write, because their Muse is dead.  
Heare me then speak which will take no excuse,  
Sorrow can make a verse without a Muse.

Why

Why didst thou die so soone? O pardon me,  
I know, it was the longest life to thee,  
That ere with modesty was cald a span,  
Since the Almighty left to strue with man;  
Mankind is sent to sorrow; and thou hast  
More of the busines which thou cam'st for past,  
Then all those aged Women which yet quicke  
Haue quite out-liu'd their owne Arithmeticke.  
As soone as thou couldst apprehend a griefe,  
There were enow to meete thee, and the chiefe  
Blessing of women; marriage was to thee  
Nought but a sacrament of Miserie:  
For whom thou hadst, if we may trust to Fame,  
Could nothing change about thee, but thy name  
A name which who (that were again to doo't)  
Would change without a thousand ioyes to boot:  
In all things else: thou rather ledst a life  
Like a betrothed Virgin then a Wife.  
But yet I would haue cald thy Fortune kind,  
If it had onely tride the settled minde,  
With present crosses; Not the loathed thought  
Of worse to come, or past, then might haue  
Thy best remembrance to haue cast an eie (wrought  
Backe with de light vpon thine infancie:  
But thou hadst ere thou knewst the vse of teares  
Sorrow laid vp against thou comst to yeeres,  
Ere thou wert able, who thou wert to tell,  
By a sad warre thy noble Father fell.

In

In adull clime which did not vnderstand  
What 't was to venture him, to saue a Land;  
He left two children, who for vertue, wit,  
Beauty, were lou'd of all; Thee and his wit;  
Two was too few, yet death hath from vs took  
Thee, a more faultlesse issue, then his Booke,  
Which now the onely living thing we haue  
From him, wee'l see, shall neuer finde a graue  
As thou hast done: alas, would it might be,  
That bookes their Sexes had as well as we,  
That we might see this married to the worth,  
And many Poems like it selfe bring forth:  
But this vaine with Diuinity controules,  
For neither to the Angels, nor to soules,  
Nor any thing he meant should euer liue,  
Did the wife God of Nature sexes giue;  
Then with his euerlasting worke alone  
We must content our selues since she is gone;  
Gone like the day thou dyedst vpon, and we  
May call that backe againe as soone as thee. (all  
Who should haue lookt to this, where were you  
That doe your selues, the helpes of Nature call  
*Physicians*? I acknowledge you were there  
To sell such words as one in health would heare:  
So dyde she: Curst be he who shall defend  
Your Art of halting Nature to an end.  
In this you shew'd that *Phyicke* can but be  
At best, an Art, to cure your pouertie.

Yare

Y<sup>e</sup> are many of you Impostors, and doe giue  
To sicke men potions that your selues, may liue.  
He that hath surfeited, and cannot eate,  
Must haue a medicine to procure you meate,  
And that's the deepest ground of all your skill,  
Vnlesse it be some knowledge how to kill.  
Sorrow and madnesse make my verses flow  
Crosse to my vnderstanding. For I know  
You can doe wonders; euery day I meete  
The looser sort of people in the street  
From desperate diseases freed, and why  
Restore you them, and suffer her to dye?  
Why should the State allow you Colledges,  
Pensions for Lectures, and Anatomies?  
If all your potions, vomits, letting blood,  
Can onely cure the bad, and not the good?  
Which onely they can doe, and I will show  
The hidden reason why, you did not know  
The way to cure her. You beleeu'd her blood  
Ran in such courses as you vnderstood,  
By Lectures you beleeu'd her Arteries  
Grew as they doe in your Anatomies,  
Forgetting that the State allowes you none,  
But only whores and theecues to practise on:  
And euery passage about them. I am sure  
You vnderstood, and onely them can cure,  
Which is the cause that both ——  
Are noted for enioying so long liues.

But noble blood treads in too strange a path  
For your ill-got Experience; and hath  
Another way of cure. If you haue seene  
*Penelope* dislected, or the Queene  
Of *Sheba*, then you might haue found a way  
To haue preserued from that fatall day.  
As tis. You haue but made her sooner blest,  
By sending her to heauen, where let her rest.  
I will not hurt the peace which shee should  
By longer looking in her quiet graue. (haue,

FINIS.





## THE METHOD.

**F**irst, of Marriage, and the effect thereof; Children.  
Then of his country, Lust; then for his choyce, first,  
his opinion negatively, what should not be: the First,  
causes of it, that is, neither Beauty, Birth, nor Por-  
tion. Then affirmative, what should be, of which kind  
there are four: Goodnesse, Knowledge, Discreti-  
on, and as a second thing, Beauty. The first onely ab-  
solutely good; the other being built upon the first, doe  
likewise become so. Then the application of that wo-  
man by love to himselfe, which makes her a Wife. And  
lastly, the only condition of a Wife, Fittnesse.

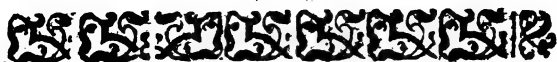
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## A WIFE.

**E**ach Woman is a *briefe* of Womankind,  
And doth in little even as much containe,  
As, in one Day and Night, all life we find,  
Of either, More, is but the same againe:  
God fram'd Her so, that to her Husband She,  
As *Ens*, should all the world of woman be.

So





## A W I F E.

So fram'd he *Both*, that *neither* power he gave  
Use of themselves, but by *exchange* to make:  
Whence in their face, the *Faire* no pleasure have,  
But by *reflex* of what thence *other* take.

Our Lips in their owne Kisse no pleasure find:  
Toward their proper Face, our eyes are blind.

So God in *Eue* did perfect *Man*, begun;  
Till then, in vaine much of himselfe he had:  
In *Adam*, God created onely *one*,  
*Eue* & the world to come, in *Eue* he made. (straites,  
We are *two halves*: whiles each from other  
Both barren are; *Joind*, both their like can raise.

At first, both *Sexes* were in *Adam* combined,  
Man, *She* - *Man* did in his body breed;  
*Adam* was *Euer*, *Eue* Mother of Mankind,  
*Eue* from *Law*-*flash*, Man did from *Dust* proceed  
*One*, thus made *two*, *Marriage* doth re-vnise,  
And make them but both one *Hermaphrodite*.

*Man*







## A WIFE

---

*Man* did but the *well-being* of this life  
From *Woman* take ; her *Being* shee from *Man* :  
And therefore *Eue* created was a Wife,  
And at the end of all her *Sex*, began :  
    *Marriage* their object is: their *Being* then,  
    And now *Perfection*, they receiue from *Men*.

Marriage; to all whose ioyes *two parties* be,  
And *doubled* are by being parted so,  
Wherein the very *Act* is Chastitie,  
Whereby *two soules* into *one Body* go.  
    Which makes *two, one*: while here they liuing be  
    And after death in their *posterity*.

God to each *Man* a *private Woman* gaue,  
That in that *Center* his *desires* might stint,  
That he a *comfort* like himselfe might haue,  
And that on her *his like* he might imprint,  
    *Double* is *Womans use*, part of their end,  
    Doth on *this Age*, part on the *next* depend.

D

VV





## A WIFE.

---

In the Degrees, high rather, be she plait,  
Of *Nature*, then of *Art*, and *Policy* :  
*Gentry* is but a *relique* of time past :  
And *Loue* doth only but the *present* see; (same  
Things were first made, then *words*: she were the  
With, or without, that *title* or that *name*.

As for ( the oddes of Sexes ) *Portion*,  
Nor will I shun it, nor may aime it make ;  
*Birth*, *Beauty*, *Wealth*, nothing worth alone,  
All these I would for *good additions* take,  
Nor for *Good parts*; those two are ill combin'd,  
Whom, any *third* thing frō *themselves* hath ioin'd

Rather then these the object of my *Loue*,  
Let it be *Good*; when these with vertue go,  
They ( in themselves *indifferent* ) vertues proue,  
For *Good* ( like fire ) turnes all things to be so.  
*Gods Image* in Her Soule, O let me place  
My *Loue* vpon! not *Adams* in her Face.

Good





## A W I F E.

---

*Good*, is a fairer attribute then *White*,  
 Tis the ~~undes~~ *Beauty* keeps the *other* sweete ;  
 That's not still one, nor mortall with the light,  
 Nor glosse, nor painting can it counterfeite :  
 Nor doth it raise desires, which euer tend  
 At once, to their perfection and their end.

By *Good* I would haue *Holy* vnderstood,  
 So *God* shee cannot loue, but also *me*,  
 The Law requires our *words* and *deeds* be good,  
 Religion euen the *Thoughts* doth sanctifie :  
 As shee is *more* a *Maid* that *rauisht* is,  
 Then Shee which onely doth but *wish amisse*.

*Lust* onely by *Religion* is withstood,  
*Lusts* object is aliue, his strength within ;  
 Mortality resists but in *cold blood* ;  
 Respect of *Credit* feareth *shame*, not *sin*.  
 But no place *darke enough* for such offence  
 She findes, thats *match*, by her owne *conscience*.





## A W I F E,

---

But Physicke for our *lust* their bodies be,  
But matter fit to shew our loue vpon :  
But onely *shells* for our posterity,  
Their soules were giu'n lest men should be alone ;  
For but the *Soules Interpreters*, words be,  
Without which *Bodies* are no company.

That goodly frame we see of flesh and blood,  
Their *fashion* is not weight ; it is I say  
But their *Lay-part* ; but well digested food ;  
This but twixt *Dust*, and *Dust*, lifes middle way ;  
The worth of it is nothing that is *seen*,  
But only that it holds a *Soule* within.

And all the carnall *Beauty* of my VVife,  
Is but skin-deepe, but to two senses knowne ;  
Short euen of pictures, shorter liu'd the Life,  
And yet the *loue* suruiues, that's built thereon ;  
For our *Imagination* is too high,  
For *Bodies* when they meet, to satisfie.

All





## A W I F E.

---

All Shapes, all Colours, are *alike* in *Night*,  
Nor doth our *Touch* distinguish *foule* or *faire* ;  
But mans *imagination*, and his *sight*,  
And those, but the first weake; by *Custome* are  
Both made alike, which differed at first *view*;  
Nor can that difference *absence* much renew.

Nor can that *Beauty*, lying in the *Face*,  
But meerely by *imagination* be  
Enioy'd by vs, in an *inferiour* place.  
Nor can that *Beauty* by *enjoying* me  
Make *ours* become; so our *desire* growes tame,  
We changed are, but it remains the same.

*Birth*, lesse then *Beauty*, shall my reason blinde,  
Her *Birth* goes to my *Children*, not to me :  
Rather had I that *alltime* *Gentrice* finde,  
*Virtue*, then *passing* from her *Ancettry* ;  
Rather in *her* *aloue* one vertue see,  
Then all the rest dead in her *Pedigree*.



## A W I F E.

---

We fill but *part* of *time*, and cannot dye,  
Till we the world a *fresh supply* haue lent.

*Children* are *Bodies* sole *Eternity*;

*Nature* is *Gods*, *Art* is *mans* instrument.

Now all *mans Art* but only dead things makes,  
But herein *man* in things of *life* partakes.

For wandring *Lust*; I know tis infinite,  
It still *begins*, and addes not more to more.

The *guilt* is euerlasting, the *delight*,  
*This* instant doth not feele, of *that* before.

The *taste* of it is onely in the *Sense*,

The *operation* in the *Conscience*.

Woman is not *Lusts* bounds, but *Woman-kinde*;

One is *Loves* number: who from that doth fall,

Hath lost his hold, and no *new rest* shall finde;

*Vice* hath no meane, but not to be at all.

A *Wife* is that *enough*, *Lust* cannot finde;

For *Lust* is still with *want*, or *too much*, *pinde*.

Bate





## A WIFE.

---

Bate *lust* the Sin, my share is eu'a with his,  
For *Not to lust*, and to *Enjoy* is one :  
And more or lesse past, *equall* Nothing is ;  
I still haue *one*, Lust *one at once*, alone :  
And though the woman often changed be,  
Ye Hee's the same without variety.

*Marriage* our *lust* (as twere with fuell fire)  
Doth, with a medicine of the same, allay ;  
And nor forbid, but rectifie desire.  
*My selfe* I cannot chuse, *my wife* I may :  
And in the choise of *Her*, it much doth lye,  
To mend my selfe in my posterity.

Or rather let me *Loue*, then *be in loue* ;  
So let me chuse, as *Wife* and *Friend* to finde,  
Let me forget her *Sex*, when I approve :  
*Beasts* likenesse lies in *shape*, but *ours* in *minde* :  
Our *Soules* no *Sexes* haue, their *Loue* is cleane,  
No *Sex*, both in the *better part* are men.





## A WIFE.

---

Then may I trust her *Body* with her *mind*,  
And, thereupon secure neede neuer know  
The pangs of *Lealousie*: and *Loue* doth find  
More paine to *doubt* her false, then *know* her so:  
For *Patience* is, of euils that are knowne,  
The certaine Remedie; but *Doubt* hath none.

And be that thought *once* stirr'd, twill neuer die:  
Nor will the griefe more milde by custome proue,  
Nor yet *Amendment* can it satisfie.  
The *Anguish* more or lesse, is as our *loue*;  
This miserie doth *Lealousie* ensue,  
That we may prooue her *false*, but cannot *True*.

*Suspicious* may the will of *Lust* restraine,  
But *God* preuents from hauing such a *will*;  
A *Wife* that's *Good*, doth *Chast* and more containe,  
For *Chast* is but an *Abstinence* from ill:  
And in a *Wife* that's *Bad*, although the *best*  
Of qualities; yet in a *Good* the *last*.

To








## A WIFE.

---

To beare the meanes is *Care*, not *Lealousie*;  
Some *lawfull* things to be auoyded are,  
When they *occasion* of *vnlawfull* bee:  
Lust ere it hurts, is best descryd afarre:  
Lust is a sinne of *two*; hee that is sure  
Of *either* part, may be of *both* secure.

Giue me next *Good*, an *vnnderstanding* *Wife*,  
By Nature *wise*, not *Learned* by much Art,  
Some *Knowledge* on Her side, will all my life  
More scope of conuersation impart:  
Besides her inborne vertue fortifie.  
They are most firmly good, that best know why.

A *passiue vnnderstanding* to conceiue,  
And iudgement to discerne, I wish to finde:  
Beyond that, all as hazardous I leaue;  
*Learning* and *pregnant wis* in woman-kinde,  
What it findes malleable, makes fraile,  
And doth not adde more *ballast*, but more *saile*.  
*Domesticks*





## A WIFE.

---

Where *goodnesse* failes, twixt ill and ill *that* stands:  
Whence tis, that *women* though they weaker be,  
And their desire mores strong, yet on their hands  
The *Chastity* of *men* doth often lye:

*Lust* would more common be then any one,  
Could it as other sinnes be done *alone*.

All these *good parts* a *Perfekt woman* make:  
Adde *Loue to me*, they make a *Perfekt Wife*:  
VWithout her *Loue*, Her *Beauty* should I take,  
As that of *Pictures*; dead; *That* giues it life:  
Till then Her *Beauty* like the Sun doth shine  
*Alike* to all; *That* makes it, onely *mine*.

And of that *Loue*, let *Reason* *Father* be,  
And *Passion Mother*; let it from the one  
His *Being* take, the other his *Degree*;  
Selfe-loue (which second *Loues* hath built vpon)  
VWill make *me* (if not *Her*) her loue respect;  
No man but fauours his owne worths effect.

As





## A WIFE.

---

As *Good* and *wife* ; so be shee *Fit* for mee,  
That is, To *will*, and *Nor* to *will* the same,  
My *Wife* is my *Adopted selfe*, and shee  
As Me, so what I loue, to Loue must frame.


For when by Marriage both in one concurre,  
VVoman conuertts to man, not man to her.

FINIS.

---

### *The Authours Epitaph,* written by himselfe.

**T**He Span of my daies measur'd, heere I rest,  
That is. my body, but my soule his guest;  
Is hence ascended: whither, neither Time,  
Nor Faith, nor Hope, but onely Loue can clime;  
Where being now enlightned, Shee doth know  
The Truth of all men argue of below :  
Onely this dust doth here in pawne remaine,  
That, when the world dissolues, she come againe.





## A WIFE.

---

So faire at least let me imagine Her ;  
That thought to me, is *Truth* : *opinion*  
Cannot in matter of *opinion* erre ;  
With no eyes shall I see her but *mine owne*.  
And as my *Fancy* Her conceiues to be,  
Euen such my Senses both, doe *Feele* and *See* :

The *Face* we may the seat of *Beauty* call, —  
In it the rellish of the rest doth lye,  
Nay eu'n a figure of the *Minde* withall :  
And of the *Face*, the *Life* moues in the *Eye*;  
No things else, being *two* so like we see,  
So like, that they, *two* but in number, be.

*Beauty* in decent shape, and *Colours* lies.  
*Colours* the matter are, and shape the *Soule*;  
The *Soule*, which from no single part doth rise,  
But from the iust proportion of the *whole*,  
And is a meere *spirituall harmony*,  
Of euery part vnited in the *Eye*.

*Long*





## A WIFE,

---

*Loue* is a kinde of *Superstition*,  
Which feares the Idoll which it selfe hath fram'd:  
*Lust* a Desire, which rather from his *owne*  
*Temper*, then from the object is inflam'd:  
*Beauty* is *Loues* object; *Woman* *Lust's* to gaine;  
*Loue*, *Loue* Desires; *Lust*, onely to obtaine.

No circumstance doth *Beauty* beautifie,  
Like gracefull *fashion*, native *Comeliness*:  
Nay eu'n gets pardon for *Deformity*;  
*Art* cannot beget, but may encrease;  
When *Nature* had fixt *Beauty*, perfect made,  
Something shee left for *Adonis* to adde.

But let that *Fashion* more to modesty  
Tend, then *Assurance*: *Modesty* doth set  
The face in her iust place, from *Passions* free,  
Tis both the *Mindes*, and *Bodies* beauty met;  
But *Modesty* no vertue can we see;  
That is the faces onely *Chastity*.

Where





## A WIFE.

---

*Domesticke* Charge doth best that *Sex* befit,  
Contiguous businesse; so to fixe the Minde,  
That *Leysure* space for *Fancies* not admit:  
Their *Leysure* 'tis corrupteth *Woman-kind*:  
Else, being plac'd from many vices free,  
They had to Heav'n a shorter cut then we.

*Bookes* are a part of mans prerogative,  
In formall Unke they *Thoughts* and *Voyces* hold,  
That we to them our solitude may giue,  
And make *Time-present* trauell that of *old*.  
Our life, *Fame* peeceth longer at the end,  
And *Bookes* it farther backward do extend,

As good, and knowing let her be *Discrete*,  
That, to the others weight, doth *Fashion* bring;  
*Discretion* doth consider what is *Fit*.  
*Goodnesse* but what is *lawfull*; but the *Thing*,  
Not *Circumstances*; *Learning* is and wit,  
In men, but *curious folly* without it.

To





## A WIFE.

---

To keepe their Name, when 'tis in others hands,  
*Discretion* askes; their *Credit* is by farre  
More fraile then *They*: on likelihoods it stande,  
And hard to be disprou'd, *Lusts* *slanders* are.

Their *Carriage*, not their *Chastity* alone,  
Must keepe their Name chaste from *suspicion*.

Womans *Behanior* is a surer barre  
Then is their *No: That* fairely doth deny,  
Without *denying*; thereby kept they are  
Safe eu'n from *Hope*; in part to blame is shee,  
Which hath *without consent* bin only tride;  
He comes too neere, that comes to be *denide*.

Now since a *Woman* wee to marry are,  
A *Soule* and *Body*, not a *Soule* alone,  
When one is *Good*, then be the other *Faire*;  
*Beauty* is *Health* and *Beauty*, both in one;  
Be she so faire, as change can yeeld no gaine;  
So faire, as she most *Woman* else containe.

So









# Characters.

OR,

*Wittie descriptions of the pro-  
perties of sundry persons.*

---

*A good Woman.*



Good Woman is a com-  
fort, like a man. Shee  
lacks of him nothing but  
heat. Thence is her sweet-  
nesse of disposition which  
meetes his stoutnesse  
more plingly ; so wooll meets  
Iron easier then Iron, and turnes



to a

## Characters.

resisting into embracing. Her greatest learning is religion, and her thoughts are on her owne Sex, or on men, without casting the difference. *D. honestie* neuer comes neerer then her eares, and then wonder stops it out, and saues vertue the labour. Shee leaves the neat youth, telling his *lushious* tales, and puts backe the *Seruing-mans* putting forward, with a frowne: yett her kindnes is free enough to bee seen, for it hath no guilt about it: and her mirth is cleare, that you may looke through it, into vertue, but not beyond. She hath not behaviour at a certaine, but makes it to her occasion. She hath so much knowledge as to loue it; and if she haue it not at home, shee will fetch it, for this sometimes in a pleasant discontent shee dares chide her Sex, though she vse it neuer the worffe. Shee is much within, and frames outward things to her minde, not her minde to them. She weares good cloathes, but neuer better; for shee findes no degree beyond *Decencie*. Shee hath a content o f  
her

# Characters.

her owne, and so seekes not an husband,  
but findes him. She is indeed most, but  
not much of discription, for shee is di-  
rect and one, and hath not the variety of  
ill. Now she is giuen fresh and alire to a  
Husband; and shee doth nothing more  
then loue him, for shee takes him to that  
purpose. So his good becomes the bu-  
sinesse of her actions, and shee doth her  
selfe kindnesse vpon him. After his her  
chiefest vertue is a good husband. For

*She is Fit.*

---

## A very Woman

**A** Very Woman, is a dow-ba't man;  
or a She meant well towards man,  
but fell two bowes short, strength and  
understanding. Her vertue is the hedge,  
Modesty, that keeps a man from clim-  
bing ouer into her faults. Shee simpers  
as if shee had no teeth but lips; and she  
diuides her eyes, and keepes halfe for

## Characters.

her selfe, and giues the other to her near  
*Youth*. Being set downe, shee casts her  
face into a platforme, which dureth the  
meale, & is taken away with the voider.  
Her draught reacheth to good manners,  
not to thirst, and it is a part of their my-  
stery not to professe hunger; but *Nature*  
takes her in priuate and stretcheth her  
vpon meat. Shee is *Marriageable* and  
*Fearlesse* at once; and after shee doth  
not linc, but tarry. Shee reads ouer her  
face euery morning, and sometimes  
blots out pale, and writes red. She thinks  
she is faire, though many times her opi-  
nion goes alone, and she loues her glasse,  
and the Knight of the Sunne for lying.  
She is hid away all but her face, & that's  
hang'd about with toyes and deuices,  
like the signe of a Tauerne, to draw  
*Strangers*. If shee shew more, shee pre-  
sents desire, and by too free giuing,  
leaues no *Gift*. Shee may escape from  
the Seruing-man, but not from the  
Chamber-maide. Shee commits with  
her cares for certaine: after that shee  
may

## Characters.

may goe for a maide, but she hath beene  
lyen with, in her vnderstanding. Her  
*Philosophy*, is a seeming neglect of those,  
that be too good for her. Shee's a youn-  
ger brother for her portion, but not for  
her portion for wit, that comes from her  
in a treble, which is still too bigge for  
it; yet her *Vanitie* seldome matcheth  
her, with one of her owne degree, for  
then shee will beget another creature a  
begger, and commonly, if she marry  
better she marries worse. She gets much  
by the simplicity of her Sutor, and for  
a iest, laughs at him without one. Thus  
shee dresses a husband for he selfe, and  
after takes him for his patience, and the  
Land adioyning, yee may see it; in a  
Seruing-mans fresh *Naperie*, and his  
Leg steps into an vnknowne stocking.  
I neede not speake of his *Garters*, the  
tassell shewes it selfe. If shee loue, she  
loues not the Man, but the best of him.  
Shee is *Salamons* cruell creature, and a  
mans walking consumption: euery can-  
dle she giues him, is a purge. Her chiefe

# Characters.

commendation is, shee brings a man to repentance.

## *Her next part.*

Her lightnesse gets her to swim at top of the table, where her wrie little fingers bewraies *carving*; her neighbors at the latter end know they are welcome, and for that purpose she quencheth her thirst. She travels to and among, and so becomes a woman of good entertainment, for all the follie in the Country comes in cleane Linnin to visit her: she breaks to them her grieve in sugar cakes, and receives from their mouths in exchange many stories that conclude to no purpose. Her eldest Son is like her howsoever, and that dispraiseth him best: her utmost drift is to turne him Foole, which commonly shee obtaines at the yeeres of discretion. She takes a journey sometimes to her Neeces house, but never thinkes beyond *London*. Her *Devotion* is good clothe, they carry her to Church, expresse their stuffe and fashi-

on, and are silent if she be more deuout, she lifts vp a certain number of eyes, in stead of prayers, and takes the Sermon, and measures out a nap by it, iust as long. Shee sends Religion afore to *Sixtie*, where she neuer ouertakes it, or driues it before her againe: Her most necessary instruments are a *watting Gentle-woman*, and a *Chamber-maide*; shee weares her Gentlewoman stil, but most often leaues the other in her Chamber window. She hath a little *Kenwell* in her lap, and shee smells the sweeter for it. The vtmost reach of her *Providence*, is the fatnesse of a Capon, and her greatest enuy, is the next Gentlewomans better Gowne. Her most commendable skill, is to make her Husbands fustian beare her Velvet. This she doth many times over, and then is deliuered to old Age and a Chaire, where euery body leaues her.

# Characters.

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## A dissembler

**I**San essence needing a double definition, for he is not that he appears. Vnto the eye he is pleasing, vnto the eare he is harsh, but vnto the vnderstanding intricate, and full of windings : hee is the *prima materia*, and his intents giue him forme, hee dyeth his meanes and his meaning into two colors, he baits craft with humility, and his countenance is the pictur of the present disposition. He wins not by battery, but vndermining, and his racke is smoothing. He allures, is not allur'd by his affections, for they are the broakers of his obseruation. He knowes passion onely by sufferance, and resisteth by obeying. He makes his time an accomptant to his memory, and of the humors of men weaues a net for occasion : the inquisitor must looke thorow his iudgement, for to the eye onely he is not visible.



# Characters.

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## A Courtier

**T**O all mens thinking is a man, and to most men the finest : all things else are defined by the vnderstanding, but this by the senses ; but his surest marke is, that hee is to bee found onely about Princes. Hee smells ; and putterh away much of his iudgement about the situation of his clothes. He knowes no man that is not genrally knowne. His wit, like the *Marigold*, openeth with the *Sun*, and therefore he riseth not before ten of the clocke. He puts more confidence in his words than meaning, and more in his pronounciation than his words. *Occasion* is his *Cupid*, and he hath but one receipt of making loue. He followes nothing bnt inconstancy, admires nothing but beauty, honors nothing but fortune. Loues nothings. The sustenance of his discourse is *Newes*, and his censure like a shot depends vpon the charging. Hee

is not, if he be out of Court, but fish-like  
breathes destruction, if out of his ele-  
ment. Neither his motion, or aspect are  
regular, but hee mooues by the vpper  
*Sphaeres*, and is the reflection of higher  
substances.

If you find him not here, you shall in  
*Pauls*, with a picke-tooth in his Hat, a  
cape-cloake, and a long stocking.

---

### *A Golden Asse*

**I**S a young thing, whose Father went  
to the Diuell; he is followed like a salt  
bitch, and limb'd by him that gets vp  
first; his disposition is cut, and knaues  
rent him like Tenter-hookes; hee is as  
blind as his mother; and swallowes flat-  
terers for friends. He is high in his owne  
imagination; but that imagination is as  
a stone, that is raised by violence, dis-  
cends naturally. When he goes, he looks  
who looks: if he finds not good store of  
vailers,

## Characters.

vailers, hee comes home stiffe and seer,  
vntill hee be new oyled and watered by  
his husbandmen. Wherefoeuer he eates,  
he hath an officer, to warne men not to  
talke out of his element, and his owne is  
exceeding sensible, because it is sensuall;  
but hee cannot exchange a peece of rea-  
son, though he can a peece of gold. He  
is naught pluckt, for his feathers are his  
beauty, and more then his beauty; they  
are his discretion, his countenance, his  
All. Hee is now at an end, for hee hath  
had the Wolfe of vaine glory, which he  
fed, vntill himselfe became the food.

---

### *A Flatterer*

**I**s the shadow of a Foole. Hee is a good  
woodw-man, for he singeth out none  
but the wealthy. His carriage is euer of  
the colour of his patient; and for his  
sake hee will haile or weare a wyrie necke.  
Hee dispraiseth nothing but povertie,  
and

## Characters:

and small drinke, and praiseth his grace of making water. Hee selleth himselfe, with reckoning his great Friends, and teacheth the present, how to winne his praises by reciting the other gifts: hee is ready for all employments, but especially before Dinner, for his courage and his stomacke go together. He will play any vpon his countenance, and where hee cannot be admitted for a counsellor, hee will serue as a foole. He frequents the Court of Wards and Ordinaries, and fits these guests of *Toga virilis*, with wines or whores. He entreth young men into acquaintance with debt-bookes. In a word, hee is the impression of the last term, and will be so, vntill the comming of a new terme or termor.

---

### *An ignorant Glory-hunter*

**I**S an *insectum animal*; for hee is the maggot of opinion, his behauiour is another thing from himselfe, and is glewed,

## Characters.

glewed, and but set on. He entertaines men with repetitions, and returnes them their owne words. He is ignorant of nothing, no not of those things, where ignorance is the lesser shame. He gets the names of good wits, and vtters them for his companions. He confesseth vices that he is guiltie of, if they be in fashion? & dares not salute a man in old clothes, or out of fashion. There is not a publike assembly without him, and he will take any paines for an acquaintance there. In any shew hee will be one, though he be but a whiffler, or a torch-bearer, and beares downe strangers with the story of his actions. He handles nothing that is not rare, and defends his wardrobe, diet, and all customes, with entituling their beginnings from princes, great Souldiers, and strange Nations. He dares speake more then he vnderstands, and aduentures his words with out the releeve of any seconds. He relates battels, and skirmishes, as from an eye witnesse, when his eyes theeuishly beguiled a bal-  
lad

## Characters.

lad of them. In a word, to make sure of admiration, he will not let himselfe vnderstand himselfe, but howes fame and opinion will be the Readers of his Riddles.

---

### A Timist

**I**S a noune *Adiectiue of the present tense.*

He hath no more of a conscience then Feare, and his religion is not his but the Princes. He reuerenceth a Courtiers Seruants seruant. Is first his own Slaue, and then whosoever looketh big; when he giues he curseth, and when he fels he worships. Hee reades the statutes in his Chamber, and weares the Bible in the streetes: he neuer praiseth any, but before themselves or friends: and mislikes no great mans actions during his life. His new-yeeres gifts are ready at *Albanelomas*, and the sute he meant to meditate before them. He pleaseth the children of

## Characters.

great men, and promiseth to adopt them; and his curtesie extends it selfe even to the stable. Hee straines to talke wisely, and his modesty would serue a Bride. He is gravity from the head to the foot; but not from the head to the heart: you may finde what place he affecteth, for he creepes as neere it as may be, and as passionately courts it; if at any time his hopes be affected, hee swelleth with them; and they burst out too good for the vessell. In a word, he danceth to the tune of fortune, and studies for nothing but to keepe time.

---

### *An Amarist*

**I**S a cerain blasted or planet-strucken, and is the Dog that leades blinde Cupid; when hee is at the best, his fashion exceeds the worth of his weight. He is neuer without verses, and muske comfekt; and sighs to the hazzard of his button

ton

tons; his eyes are all whit, either to  
weare the luerie of his mistris com-  
plexion, or to keepe *Cupid* from hitting  
the blacke: He fights with passion, and  
loseth much of his blood by his wea-  
pon; dreames, thence his palenesse.  
His armes are carelesly vsed, as if their  
best vse was nothing but embracements.  
He is vntrust, vnbutned and vngartered,  
not out of carelesnesse, but care; his far-  
thest end being but going to bed. Some  
times he wraps his petition in neatnesse,  
but he goeth not alone; for the he makes  
some other qualitie moralize his affecti-  
on, and his trimnesse is the grace of that  
grace. Her fauour lifts him vp, as the Sun  
moisture; when she disfauours, vnable  
to hold that happinesse, it falles downe  
in teares; his fingers are his Orators, and  
hee expresseth much of himselfe vpon  
some instrument. He answeres not, or  
not to the purpose; and no maruell, for  
he is not at home. He scotcheth time  
with dancing with his Mistris, taking vp  
of her gloue, and wearing her feather;  
he



## Characters.

hee is confinde to her colour, and dares not passe out of the circuit of her memory. His imagination is a foole, and it goeth in a pyde-coat of red and white: shortly, he is translated out of a man into folly; his imagination is the glasse of lust, and himselfe the traitor to his own discretion.

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### *An Affectate Traveller*

**I**S a speaking fashion; hee hath taken paines to be ridiculous, and hath seen more then he hath perceiued. His Attire speakes *French* or *Italian*, & his gate cries, *Behold me*. Hee censures all things by countenances, and shrugs, and speaks his owne language with shame and lissping: he will choake, rather then confesse *Beere* good drinke; and his pick-tooth is a maine part of his behaviour. Hee chuseth rather to be counted a *Spie*, than not a *Politician*: and maintaines his reputati-

## Characters.

on by naming great men familiarly. He chuseth rather to tell lies, then not wonders, and talkes with men singly: his discourse sounds big, but meanes nothing: & his boy is bound to admire him howsoever. He comes still from great Personages, but goes with mean. Hee takes occasion to shew Jewels giuen him in regard of his vertue, that were bought in *S. Martines*: and not long after hauing with a *Mountbanks* method, pronounced them worth thousands, impawneth them for a few shillings. Vpon festiuall dayes he goes to Court, & salutes without resaluting: at night in an Ordinary he canuasseth the businesse in hand, and seems as conuersant with all intents and plots as if he begot them. His extraordinary account of men is, first to tell the ends of all matters of consequence, and then to borrow money of them; he offers courtesies, to shew them, rather then himselfe humble. Hee disdaines all things aboue his reach, and preferreth all Countries before his owne. He im-

puteth

# Characters.

puteth his want and pouerty to the ignorance of the time, not his owne unworthinesse: and concludes his discourse with halfe a period, or a word, & leaues the rest to imagination. In a word, his religion is fashon, and both body & soule are gouerned by fame, hee loues most voices about truth.

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## *A Wiseman*

**I**S the truth of the true definition of man, that is, a reasonable creature. His disposition alters, hee alters not. Hee hides himselfe with the attire of the vulgar; and in indifferent things is content to be gouerned by them. He lookes according to nature, so goes his behavior. His mind enioyes a continuall smoothnesse: so commeth it, that his consideration is alwaies at home. He endures the faults of all men silently, except his friends, and to them he is the mirrour of their

## Characters.

their actions; by this meanes, his peace commeth not from Fortune, but himselfe. He is cunning in men, not to surprize, but keepe his owne, and beates off their ill affected humours, no otherwise than if they were flies. He chuseth not friends by the Subsidy-book, and is not luxurious after acquaintance. He main- taines the strength of his body, not by delicates, but temperance; and his minde, by giuing it preheminance ouer his body. He vnderstands things, not by their forme, but qualities; and his comparisons intend not to excuse, but to prouoke him higher. He is not subiect to casualities; for Fortune hath nothing to do with the mind, except those drowned in the body: but hee hath diuided his soule from the case of his soule, whose weaknesse hee assists no otherwise than commiseratiuely, not that it is his, but that it is. He is thus, and will be thus: and liues subiect neither to Time, nor his frailties; the seruant of vertue, and by vertue, the friend of the highest.

# Characters.

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## *A Noble Spirit.*

**H**Ath surueied and fortified his disposition, and conuerts all occurrents into experience, betweene which experience and his reason, there is marriage; the issue are his actions. He circuits his intents, & seeth the end before he shot. Men are the instruments of his Art, and there is no man without his vse: occasiō incites him, none enticeth him: and he mooues by affection, not for affection; he loues glory, scornes shame, and gouerneth and obeyeth with one countenance; for it comes from one consideration. He cals not the variety of the world chances, for his meditation hath trauelled ouer them; and his eye mounted vpon his vnderstanding, seeth them as things vnderneath. He couers not his body with delicacies, nor excuseth these delicacies by his body, but teacheth it, since it is not able to defend its owne

## Characters,

imbecillity to shew or suffer. He licen-  
ceth not his weakenesse, to weare Fate,  
but knowing reason to be no idle gift of  
Nature, hee is the Steeres-man of his  
owne destiny. Truth is the Goddesse,  
and hee takes paines to get her, not to  
looke like her. He knowes the condition  
of the world, that he must a& one thing  
like another, and then another. To these  
he carries his desires, and not his desires  
him; and sticks not fast by the way (for  
that contentment is repentance) but  
knowing the circle of all courses, of all  
intents, of al things, to haue but one cen-  
ter or period, without all distraction, he  
hasteth thither & ends there, as his true  
and naturall element. He doth not con-  
temne Fortune, but not confesse her. He  
is no Gamester of the world (which only  
complaine & praise her) but being only  
sensible of the honesty of actions, con-  
temnes a particular profit as the excre-  
ment of scum. Vnto the society of men  
he is a *Sunne*, whose clearenesse directs  
their steps in a regular motion: when he  
is

## *Characters.*

is more particular, hee is the wise mans friend, the example of the indifferent, the medicine of the vicious. Thus time goeth not from him, but with him: and hee feeles age more by the strength of his soule, than the weakenesse of his body; thus feeles he no paine, but esteemes all such things as friends, that desire to file off his fetters, and helpe him out of prison.

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### *An Old man*

**I**S a thing that hath been a man in his daies. Old men are to be known blind-folded: for their talke is as terrible as their resemblance. They praise their own times as vehemently, as if they would sell them. They become wrinkled with frowning and facing youth; they admire their old customes, euen to the eating of red herring, and going wetshod. They cast the thumbe vnder the girde, Grautie; and because they can

## *Characters.*

hardly smel at all, their Posies are vnder their girdles. They count it an ornament of speech, to close the period with a Cough; and it is venerable (they say) to spend time in wiping their driued beards. Their discourse is vnanswerable, by reason of their obstinacy; their speech is much, though little to the purpose. Truths and lyes passe with an equall affirmation: for their memories seuerall is wonne into one receptacle, and so they come out with one sense. They teach their seruants their duties with as much scorne & tyranny, as some people teach their dogs to fetch. Their enuy is one of their diseases. They put off and on their cloathes, with that certainty, as if they knew their heads would not direct them, and therefore custome should. They take a pride in halting & going stiffely, and therefore their staues are carued and tipped: they trust their attire with much of their grauity; and they dare not goe without a gowne in Summer. Their hats are brushed, to draw mens eyes off from  
their




# Characters.

their faces; but of all; their *Pomanders* are worne to most purpose, for their putrified breath ought not to want either a smell to defend, or a dog to excuse.

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## *A Country Gentleman*

**I**S a thing, out of whose corruption the generation of a Iustice of Peace is produced. Hee speakes statutes and husbandry well enough, to make his neighbors thinke him a wise man; hee is well skil-  
led in *Aritbmiticke* or rates: and hath eloquence enough to saue two-pence. His conuersation amongst his Tenants is desperate; but amongst his equals full of doubt. His trauell is seldom farther then the next market Towne, and his inquisition is about the price of Corne: when he trauellet, he will goe ten mile out of the way to a  usins house of his to saue charges, he rewards the Seruants by taking him by the hand when hee de-  
parts

## Characters.

parts. Nothing vnder a *Sub pena* can draw him to *London* : and when hee is there, hee sticks fast vpon euery object, casts his eyes away vpon gazing, and becomes the prey of euery Cutpurse. When he comes home, those wonders serue him for his holy-day talke. If he goe to Court; it is in yellow stockings ; and if it bee in Winter, in a slight safety cloake, and pumps and pantofles. He is chained that wooes the Vsher for his comming into the presence, where hee becomes troublesome with the ill managing of his Rapier, and the wearing of his girdle of one fashion, and the hangers of another ; by this time he hath learned to kisse his hand, and make a legge both together, and the names of Lords and Councillors; he hath thus much toward entertainment and courtesie, but of the last he makes more vse ; for by the recitall of *my Lord*, hee coniures his poore Coutrimen. But this is not his element, he must home againe, being like a Dor, that ends his flight in a dunghill.

*A fine*

# Characters,

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## *A fine Gentleman*

**I**S the *Cynamon tree*, whose barke is more worth then his body. He hath read the Booke of good manners, and by this time each of his limbes may reade it. He alloweth of no iudge, but the eye; painting, bouldstering, and bombasting are his *Orators*: by these also hee proues his industry: for hee hath purchased legges, haire, beauty, and straightnesse, more then nature left him. Hee vnlockes maiden-heads with his language, and speaks *Euphuës*, not so gracefully as heartily. His discourse makes not his behauiour, but he buyes it at Court, as Countrey-men their clothes in Birchinlane. Hee is somewhat like the *Salamander*, and liues in the flame of loue, which paines hee expresseth comically: and nothing grieues him so much, as the want of a Poet to make an issue in his loue; yet hee signes sweetly, and speaks lamentably:

# Characters.

tably: for his breath is perfumed, and his words are wind. Hee is best in season at Christmas; for the Boares head and Reueller come together; his hopes are laden in his quality: and lest Fidlers should take him vnprovidid, he weares pumps in his pocket: and lest hee should take Fidlers vnprovidid, he whistles his owne Galliard. He is a Calender of ten yeeres, and marriage rusts him. Afterwards he maintaines himselfe an imple-ment of houshold, by caruing and vthe-ring. For all this, he is iudiciall onely in Taylors and Barbers, but his opini on is euer ready, and euer idle. If you will know more of his acts, the Brokers shop is the witnesse of his valuor, where lyes wounded, dead, rent, and out of fashion, many a spruce Sute, ouerthrowne by his fantasticknesse.

*An Elder*

# Characters.

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## *An Elder Brother.*

**I**S a Creature borne to the best advantage of things without him; that hath the start at the beginning, but loiters it away before the ending. Hee lookes like his Land, as heavily and durtily, as stubbornly. He dares do any thing but fight; and feares nothing but his Fathers life, and minority. The first thing he makes known, is his Estate; and the Load-stone that drawes him, is the vpper end of the Table. He wooeth by a particular; & his strongest argument is al about the Ioynture. His obseruation is all about the fashion, and hee commends Partlets for a rare deuice. He speakes no language, but smels of Dogs, or Hawkes; and his ambition flies iustice-height. Hee loues to be commended; and hee will goe into the Kitchen, but heele haue it. He loues glorie; but is so lazie, as hee is content with flattery. Hee speakes most of the prece-

dencie

## Characters.

dency of age, and protests fortune the greatest vertue. He summoneth the old seruants, & tels what strange acts he will doe when he raignes. He verily beleeueth house-keepers the best commonwealths men; and therefore studies baking, brewing, greasing, and such as the limbes of goodnesse. He iudgeth it no small signe of wisdom to talke much; his tongue therefore goes continually his errand, but neuer speeds. If his vnderstanding were not honest then his wil, no man should keepe good conceit by him; for hee thinkes it no theft, to sell all he can to opinion. His pedegree & his fathers sealer, are the stilts of his crazed disposition. He had rather keepe company with the dregs of men, then not to be the best man. His insinuation is the inviting of men to his house; & he thinks it a great modesty to comprehend his cheete vnder a picce of Mutton and a Rabbet, if he by this time be not knowne, he will goe home againe; for he can no more abide to haue himselfe concealed, then his land;

## Characters.

land; yet hee is(as you see) good for nothing, except to make a stallion to maintaine the race.

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### *A Braggadochie Welshman*

**I**S the Oyster that the Pearle is in, for a man may be pickt out of him. Hee hath the abilities of the mind in *Potentia*, and *actu* nothing but boldnesse. His clothes are in fashion before his body: and hee accounts boldnesse the chiefest vertue; aboue all men hee loues an Herauld, & speaks pedegrees naturally. He accounts none well discended, that call him not Cousin; and preferres *Owen Glendower* before any of the nine Worthies. The first note of his familiarity is the confession of his valour; and so hee preuents quarrels. He voucheth Welch, a pure and vnconquered language, and courts Ladies with the storie of their Chronicle. To conclude, he is precious

# Characters.

in his owne conceit, and vpon *S. Dauid's* day without comparison.

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## *A Pedant.*

**H**EE treads in a rule, and one hand scannes verses, and the other holds his Scepter. Hee dares not thinke a thought, that the Nominatiue case gouernes not the Verbe; and he neuer had meaning in his life, for he trauelled only for wordes. His ambition is *Criticisme*, and his example *Tully*. He values phrases, and elects them by the sound, and the eight Parts of speech are his Seruants. To bee briefe, hee is a *Heteroclit*, for hee wants the plurall number, hauing onely the single quality of words.



# Characters.

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## A Servingman

**I**S a creature, which though hee bee not drunke, yet is not his owne man. Hee tels without asking who ownes him, by the superscription of his Livery: His life is for ease and leasure, much about Gentleman-like. His wealth enough to suffice Nature, and sufficient to make him happy, if he were sure of it; for he hath little, and wants nothing, hee values himselfe higher or lower, as his Master is. Hee hates or loves the men, as his Master doth the Master. Hee is commonly proude of his Masters horses or his Christmas: he sleepest when he is sleepey, is of his religion, only the clocke of his stomacke is set to goe on horse after his. Hee seldome breakes his owne clothes. He neuer drinks but double, for hee must bee pledg'd; nor commonly without some short sentence nothing to the purpose: and seldome abstaines all

hee comes to a thirst. His discretion is to be carefull for his Masters credit, and his sufficiency to marshall dishes at a Table, and to carue well. His neatnesse consists much in his haire and outward lianen. His courting language, visible bawdie iestes; and against his matter faile, hee is alway ready furnished with a song. His inheritance is the Chamber-maide, but often purchaseth his Masters daughter, by reason of opportunity, or for want of a better; he alwayes cuckolds himselfe, and neuer marries but his owne widdow. His Master being appeased, hee becomes a Retainer, and entailes himselfe and his posteritie vpon his heire-males for euer.

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*An Host*

**I**S the kernell of a Signe : or the Signe  
Is the shell, and *mine Host* is the Snail.

**Hee**

## Characters.

He consists of double beere and fellowship, and his vices are the bawds of his thirst. Hee entertaines humbly, and giues his Guests power, as well of himselfe as house. He answers all mens expectations to his power, saue in the reckoning: and hath gotten the tricke of greatnesse, to lay all mislikes vpon his seruants. His wife is the *Cummin seede* of his. Doue-house; and to bee a good Guest is a warrant for her liberty. Hee traffiques for Guests by mens friends friends friend, and is sensible onely of his purse. In a word, hee is none of his owne: for hee neither eates, drinckes, or thinkes, but at other mens charges and appointments.

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## An Ostr

**I**S a thing that scrubbeth unreasonably his horse, reasonably himselfe. Hee consists of Trauellers, though he be none him-



## Characters.

himselfe. His highest ambition is to be *Hof*, and the inuention of his signe is his greatest wit: for the expressing wherof hee sends away the Painters for want of vnderstanding. Hee hath certaine charmes for a horse mouth, that hee should not eat his hay: and behind your backe, he will coozen your horse to his face. His curry-combe is one of his best parts, for hee expresseth much by the gingling: and his mane combe is a spinners card turn'd out of seruice. He puffes and blowes over your horse, to the hazard of a double iugge: and leaues much of the dressing to the prouerbe of *Mali mutuo scabient*, One horse rubs another. Hee comes to him that cals lowdest, not first; hee takes a broken head patiently, but the knaue he feeles it not. Vtmost honesty is good fellowship, and hee speakes Northerne, what country man focuer. Hee hath a pension of Ale from the next *Smith* and *Sadler* for intelligence: hee loues to see you ride, and hold your stirrop in expectation.

## *The true Character of a Dunce.*

**H**E hath a soule drownd in a lump of flesh, or is a piece of earth that *Prometheus* put not halfe his proportion of fire into. A thing that hath neither edge of desire, nor feeling of affection in it; the most dangerous creature for confirming an Atheist, who would sweare his soule were nothing but the bare temperature of his body. He sleeps as hee goes, and his thoughts seldome reach an inch further then his eies. The most part of the faculties of his soule lie fallow, or are like the restiue lades, that no spur can driue forwards towards the pursuit of any worthy designes. One of the most vnprofitable of Gods creatures being as he is, a thing put cleane besides the right use, made fit for the cart & the flayle; and by mischance intangled amongst books and papers. A man cannot tell possibly what hee is now good

## Characters.

for, saue to moue vp and downe and fill  
roome, or to serue as *animatum instru-*  
*mentum*, for others to worke withall in  
base employments, or to be toile for bet-  
ter wits, or to serue (as they say Monsters  
doe) to set out the variety of nature, and  
ornament of the vniuerse. Hee is meeke  
nothing of himselfe, neither eates, nor  
drinkes, nor goes, nor spits, but by Imi-  
tation, for all which he hath set-formes  
and fashions, which he neuer varies, but  
stickes to with the like plodding con-  
stance, that a mil-horse followes his  
trace. But the Muses and the Graces  
are his hard Mistresses, though he daily  
inuocate them, though he sacrifice *He-*  
*catombs*, they still look asquint. You shall  
note him oft (besides his dull eye, and  
lowring head, and a certain clammy be-  
nūlmed pace) by a faire displaid beard,  
a night-cap, and a gowne, whose very  
wrinckles proclaime him the true *Genius*  
of familiarity. But of all others, his dis-  
course, and compositions best speake  
him, both of the are much of one stuffe  
and

## Characters.

and fashion. Hee speakes iust what his bookes or last company said vnto him, without varying one whit, and very seldome vnderstands himselfe. You may know by his discours where he was last: for what he heard, or read yesterday, he now disgraceth his memory or Notebooke of, not his vnderstanding, for it neuer came there. What hee hath, hee flings abroad at all aduentures, without accomodating it to time, place, or persons, or occasions. He commonly loseth himselfe in his tale, and flutters vp and downe windlesse without recovery, and whatsoeuer next presents it selfe, his heauy conceit seizeth vpon; and goeth along with, how-euer *Heterogeneall* to his matter in hand. His Iests are either old flead *Proverbs*, or leane-steru'd-hackney *Apophegmes*, or poore verbal quips, outworne by Seruingmen, Tapsters, and Milkemaides, euen laide aside by Balladers. Hee assents to all men that bring any shaddow of reason, and you may make him when hee speakes most Dog-

## Characters.

matically even with one breath, to auer  
poore contradictions. His compositions  
differ onely *terminorum positione*,  
from dreames; nothing but rude heapes  
of immateriall, incoherent, drossie, rub-  
bish stuffe, promiscuously thrust vp to-  
gether. Enough to infuse dulnesse and  
barrennesse in conceit into him that is  
so prodigall of his eares, as to giue the  
hearing. Enough to make a mans me-  
mory ake with suffering such dirty stuffe  
cast into it. As vnwelcome to any true  
cōeent, as sluttish morsels, or wallowish  
potions to a nice stomack, which whiles  
hee empties himselfe, it stickes in his  
teeth, nor can hee be deliuered without  
sweat, and sighes, and hems and coughs,  
enough to shake his Grandams teeth out  
of her head. Hee spits and scratches,  
and spawles, and turnes like sicke men  
from one elbow to another, and de-  
serues as much pittie during his torture,  
as men in fits of *Tertian Feuers*, or selfe  
lashing Penitentiaries. In a word, rippe  
him quite asunder, and examine euery  
shred



## Characters.

shred of him; you shall finde of him to bee iust nothing, but the subiect of nothing : the object of contempt; yet such as hee is you must take him, for there is no hope he should euer become better.

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### *A good Wife*

**I**S a mans best moueable, a scien incorporate with the stocke, bringing sweet fruit; one that to her husband is more then a friend, lesse then trouble: an equall with him in the yoke. Calamities and troubles shee shares alike, nothing pleaseth her that doth not him. Shee is relative in all; and hee without her, but halfe himselfe. Shee is his absent hands, eyes, eares, and mouth: his present and absent All. She frames her nature vnto his howsoever: the *Hiacinth* followes not the *Sunne* more wil-

## Characters.

willingly. Stubbornnesse and obstinacy are hearbs that grow not in her garden. She leaues tattling to the Gossips of the Towne, and is more seene then heard. Her household is her charge; her care to that, makes her seldome *non resident*. Her pride is but to be cleanly, and her thrift not to be prodigal. By his discretion she hath children; not wantons; a husband without her, is a misery in mans apparell; none but she hath an aged husband, to whom shee is both a staffe and a chaire. To conclude, she is both wise and religious, which makes her all this.

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### *A Melancholy Man*

**I**S a strayer from the droue: one that Nature made a sociable, because she made him man, and a crazed disposition hath altered. Impleasing to all, as all to him; straggling thoughts, are his content, they make him dreame waking, there's

## Characters.

there's his pleasure. His imagination is neuer idle, it keeps his mind in a continuall motion, as the poise the clocke: he winds vp his thoughts often, and as often vnwindes them; *Penelopes* webbe thrives faster. He'le seldome be found without the shade of some grove, in whose bottome a river dwels. Hee carries a cloud in his face, neuer faire weather: his outside is framed to his inside, in that hee keepes a *Decorum*, both vnseemely. Speake to him; hee heares with his eyes, eares follow his minde, and that's not at leysure. He thinkes businesse, but neuer does any: hee is all contemplation, no action. He hewes and fashions his thoughts, as if hee meant them to some purpose; but they proue vnprofitable, as a piece of wrought timber to no vse. His Spirits, and the Sunne are enemies; the Sunne bright and warme, his humour blacke and cold: variety of foolish apparitions people his head, they suffer him not to breathe, according to the  
necessi-

## *Characters.*

necessities of nature; which makes him  
sup vp a draught of as much aire at once,  
as would serue at thrice. Hee denies na-  
ture her due in sleepe, and nothing plea-  
seth him long, but that which pleaseth  
his owne fantasies: they are the consu-  
ming euils, and euill consumptions that  
consume him aliue. Lastly, he is a man  
onely in shew, but comes short of the  
better part; a whole reasonable soule,  
which is mans chiefe preeminence;  
and sole marke from creatures sensible.

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### *A Saylor.*

**I**S a pitcht piece of reason calckt, and  
rackled, and onely studied to dispute  
with tempests. Hee is part of his owne  
Prouision, for he liues euer pickled. A  
fore-winde is the substance of his  
Creede; and fresh water the burden of  
his prayets. He is naturally ambitious;  
for

## Characters.

for hee is euer climbing : out of which as naturally hee feares ; for hee is euer flying : time and heare euey where, euer contending who shall ariue first : hee is well winded, for hee tires the day, and out-runnes darkenesse. His life is like a *Hawkes*, the best part mewed ; and if he liue till three coates, is a Master. He sees Gods wonders in the deepe : but so, as rather they appeare his play-fellowes, than stirrers of his zeale: nothing but hunger and hard rockes can conuert him, and then but his vpper decke neither ; for his hold neither feares nor hopes, his steps are but repreeualls of his dangers, and when hee wakes, tis but next stage to dying. His wisdom is the coldest part about him, for it euer poynts to the North: and it lies lowest, which makes his valour euey tide overflowe it. In a storme tis disputable, whether the noise be more his, or the Elements, and which will first leaue scolding ; on which side of the ship he may bee saued best, whether his faith bee  
starre-

# Characters.

starre-boord faith, or lar-boord : or the helme at that time not all his hope of heauen : his keele is the Embleme of his conscience, till it bee split hee neuer repents, then no farther then the land allows him, and his language is a new confusion : and all his thoughts new nations : his body and his shippe are both one burthen, nor is it knowne who stowes most wine, or rowles most, onely the ship is guided, hee has no sterne : a Barnacle and hee are bred together, both of one nature, and tis fear'd one reason : vpon any but a woodden horse hee cannot ride, and if the winde blow against him, hee dare not : hee swarues vp to his seate as to a saile-yard, and cannot sit vnlesse hee beare a flag-staffe : if euer hee be broken to the saddle, tis but a voyage still, for hee mis-takes the bridle for a bowlin, and is euer turning his horse-taile : hee can pray, but tis by rote, not faith, and when hee would, hee dares not, for his brackish beliefs hath made that *ominous*. A rocke or a quick-

## Characters:

quicke-sand pluckes him before hee bee ripe, else hee is gathered to his friends at *Wapping*.

---

### *A Souldier*

**I**S the husband-man of valour, his sword is his plough, which honour and *aqua-vita*, two fiery metald lades, are euer drawing. A yonger brother best becomes Armes; an elder the thanks for them; every heate makes him a harvest: and discontents abroad are his Sowers: hee is actively his Princes, but passively his angers seruant. Hee is often a desirer of learning, which once arriued at, proues his strongest armor: hee is a louer at all points; and a true defender of the faith of women: more wealth then makes him seeme a handsome foe, lightly hee couets not, lesse is below him: hee neuer truly wants, but in much hauiing, for then his ease and letchery

## Characters.

lethchery afflict him : the word *Peace*, though in prayer, makes him start, and God hee best considers by his power : hunger and cold ranke in the same file with him, and hold him to a man : his honour else, and the desire of doing things beyond him, would blow him greater then the sonnes of *Anack*. His religion is, commonly, as his cause is (doubtfull) and that the best deuotion keeps best quarter: he seldome sees gray hayres, some none at all, for where the sword failes, there the flesh giues fire : in charity, he goes beyond the Cleargy, for hee loues his greatest enimie best, much drinking. Hee seemes a full student, for hee is a great desirer of controuerfies, hee argues sharply, and carries his conclusion in his scabbard ; in the first refining of man-kinde this was the gold, his actions are his ammel. His slay (for else you cannot worke him perfectly) continuall duties, heavy and weary marches, lodgings as full of needs as cold diseases. No time to argue,



## Characters.

gue, but to execute. Line him with these, and linke him to his squadrons, and hee appears a most rich chaine for Princes.

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### A Taylor

**I**S a creature made vp of threds, that were pared off from *Adam*, when hee was rough-cast. The end of his Being differeth from that of others, and is not to serue God, but to cover sinne. Other mens pride is the best Patron, and their negligence, a maine passage to his profit. Hee is a thing of more than ordinary iudgement: For by vertue of that, hee buyeth land, buildeth houses, and raiseth the low set-roole of his crosse legged Fortune. His actions are strong encounters, and for their notoriousnesse alwaies vpon Record. It is neither *Amadis de Gaule*, nor the Knight of the *Sunne*, that is able to re-

## Characters.

sist them. A tenne-groates pee setteth them on foot, and a brace of Officers bringeth them to execution. He handleth the Spanish Pike, to the hazzard of many poore Egyptian vermins; and in shew of his valour, scorneth a greater Gantlet, then will couer the top of his middle finger. Of all weapons he most affecteth the long Bill; and this hee will manage to the great prejudice of a Customers estate. His spirit notwithstanding is not so much as to make you thinke him man; like a true mongrell, he neither bites nor barks, but when your backe is towards him. His heart is a lumpe of congealed snow: *Prometheus* was asleepe while it was making. Hee differeth altogether from God; for with him the best pieces are still marked out for damnation, and with out hope of recovery shall be cast downe into hell. He is partly an Alchymist; for hee extracteth his owne apparell out of other mens clothes; and when occasion serveth, making a brokers shop his Alembicke,

## Characters.

hicke, can turne your silkes into gold,  
& hauing furnished his necessities, after  
a month or two if he be vrged vnto it,  
reduce them againe to their proper sub-  
stance. He is in part likewise an Arith-  
metician; cunning enough for Multipli-  
cation and Addition, but cannot abide  
Substraction: *Summa totalis*, is the lan-  
guage of his *Canaan*; & *vsque ad vlti-  
mum quadrantem*, the period of all his  
Charitie. For any Skill in *Geometrie*, I  
dare not commend him; For hee could  
neuer yet find out the dimensions of  
his owne conscience: Notwithstanding  
he hath many bottomes, it seemeth this  
is alwaies bottomlesse. Hee is double  
yarded, and yet his female complaineth  
of want of measure. And so with a *Li-  
bera nos à malo*; I leaue you; promising  
to amend whatsoeuer is amisse, at his  
next setting.

# Characters.

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## *A Puritane*

**I**S a diseas'd piece of *Apocrypha*: bind him to the Bible, and hee corrupts the whole text: Ignorance and fat teed, are his Founders; his Nurses, Railing; Rabbies, and round breeches: his life is but a borrowed blast of winde; For betwene two religions, as betwene two doores, he is euer whistling. Truly whose childe he is, is yet vnknowne; For willingly his faith allowes no Father: onely thus farre his pedegree is found, Bragger and hee flourish about a time first; his fiery zeale keeps him continually collue, which withers him into his owne translation, and till hee eate a Schooleman, he is hide-boun'd; hee euer prayes against *Non Residents*, but is himselfe the greatest discountinuer, for hee neuer keeps neere his text: any thing that the Law allowes, but Marriage, and March beere, he

# Characters.

murmures at; what it disallowes and holds dangerous, makes him a discipline: Where the gate stands open, he is ever seeking a stile: and where his Learning ought to climbe, hee creepes through, giue him aduice, you runne into *Traditions*, and vrge a modest course, he cries out *Councils*. His greatest care is to contemne obedience, his last care to serue God handsomely and cleanly; He is now become so crasse a kinde of teaching, that should the Church enioyne cleane shirts, hee were towse; more sense then single prayers is not his; nor more in those, than still the same petitions; from which hee either feares a learned faith, or doubts God vnderstands not at first hearing. Shew him a Ring, he runs backe like a Beare; and hates square dealing as al-  
le to caps: a paire of Organs blow him out oth Parish, and are the onely glister-pipes to coole him. Where the meat is best, there hee confutes most, for his arguing is but the efficacy of his eating:

# Characters.

eating good bits hee holds breede good  
positions, and the Pope hee best con-  
cludes against, in Plom - broth. Hee is  
often drunke, but not as we are, tempo-  
rally, nor can his sleepe then cure him,  
for the fumes of his ambition make his  
very Soule feeble, and that small Beere  
that should allay him (silence) keeps  
him more surfeited, & makes his heate  
breake out in private houses: women  
and Lawyers are his best Disciples, the  
one next fruite, longs for forbidden Do-  
ctrine, the other to maintaine forbidden  
sittes, both which hee sows amongst  
them. Honest hee dare not be, for that  
loues order: yet if hee can be brought  
to Ceremony, and made but master of  
it he is contented.

Where  
A Where

## A Whore.

**I**S a high-way to the Deuill, hee that  
 lookes vpon hir with desire, begins  
 his voyage: he that stajes to talke with  
 her, mends his pace, and who enioyes  
 her, is at his iournies end: Her body is  
 the tilted Lees of pleasure, dast out  
 with a little decking to hold coloure:  
 tast her thee's dead, and fals vpon the  
 pallate; the sins of other women shew  
 in Landscip, far off and full of shadow,  
 hers in Statue, neere hand and bigger  
 in the life: she prickes betimes, for her  
 stocke is a white thorne, which cut and  
 grafted on, shee growes a Medler: Her  
 trade is opposite to any other, for shee  
 sets vp without credit, and too much  
 custome breakes her; The money that  
 she gets is like a Traitors, giuen only to  
 corrupt her; and what shee gets, serues  
 but to pay diseases. Shee is euer moored  
 in finne, and euer mending; and after  
 thirty,

# Characters.

thirty, she is the Chirurgions creature: shame and repentance are two strangers to her, and onely in an hospitall acquainted: Shee liues a Reprobate, like *Cain*, still branded, finding no habitation but her feares, and flies the face of Iustice like a Fellow. The first yeere of her trade shee is an Eyefle, scratches and cryes to draw on more affection: the second a Soare: the third a Ramage whore: the fourth and fifth, shee's an intermewers, pries for her selfe, and ruffles all shee reaches; from thence to tenn she beares the name of white Whore, and then her blood forsakes her with salt Rhumes, and now shee has mewed three coates; now shee growes weary and diseas'd together, fauours her wing, checks little, but lies for it, bathes for her health, and scowres to keepe her coole, yet still shee takes in stones, shee fires her selfe else: the next remoue is Haggard, still more cunning; and if my Art deceiue mee not, more crazie. All cares and cure, are doubled



## Characters.

now vpon her, and line her perch, or now she mewes her pounces, at all these yeeres shee flies at fooles and kils too: the next is Buffard Bawde, and there I leaue her.

---

### *A very Where*

**I**S a woman. Shee enquires out all the great meetings, which are medicines for her itching. Shee kisseth open-mouth'd, and spits in the palmes of her hands to make them moist. Her eyes are like free-booters, liuing vpon the spoile of stragglers; and shee baits her desires with a million of prostitute countenances and enticements; in the light she listneth to parlies: but in the darke she vnderstandeth signes best. She will sell her Smocke for Cuffes, and so her shooes be fine, she cares not though her stockings want feet. Her modesty is curiosity, and her smell is one of her best

## Characters.

best ornaments. She passeth not a span  
breadth. And to haue done, shee is the  
Cooke and the meate, dressing her selfe  
all day, to bee tasted with the better  
appetite at night.

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### *A meere Common Lawyer*

**I**S the best shaddow to make a dis-  
creet one shew the fairer. Hee is a  
*Metoria prima* informed by reports,  
actuaded by statutes, and hath his Mo-  
tion by the fauorable Intelligence of  
the Court. His law is alwayes furnisht  
with a Comission to arraigne his Con-  
science: but vpon iudgement giuen,  
hee vsually sets it at large. Hee thinkes  
no language worth knowing but his  
*Barragonin*. Oncely for that point hee  
hath beene a long time at warres with  
*Priscian* for a Northerne Prouince. He  
imagines that by sure excellencie his  
profession onely is learning, and that it's  
a pro-

# Characters.

a prophanation of the Temple to his *Themis* dedicated, if any of the liberrall Arts bee there admitted to offer strange incense to Her. For indeed hee is all for mony. Seven or eight yeares squires him out, some of his Nation lesse standing: and ever since the Night of his Call, hee forgot much what he was at dinner. The next morning his man (in *Actu* or *potentia*) inioyes his pickadels. His Landresse is then shrewdly troubled in fitting him a Ruffe; his perpetuall badge. His love-letters of the last yeere of his Gentlemanship are stuf with *Discontinuances*, *Remitters*, and *Vncore priss*: but now being enabled to speake in proper person, hee talkes of a French-hood, instead of a Ioynture, wages his law, and ioynes illue. Then hee begins to sticke his letters in his ground Chamber-window; that so the superscription may make his Squire-ship transparent. His Heraldry gives him place before the Minister, because the Law was before the gospel.

## Characters.

Gospell. Next Terme he walkes his  
hoopsleeve gowne to the Hall ; there  
it proclames him. Hee feeds fat in the  
Reading, and till it chance to his turne,  
dislikes no house order so much, as  
that the month is so contracted to a  
fortnight. Amongst his countrey neigh-  
bours, he arrogates as much honour for  
being Reader of an Inne of Chance-  
ry, as if it had beene of his owne house.  
For they, poore soules, take Law and  
Conscience, Court and Chancery for  
all one. Hee learn'd to frame his cases  
from putting Riddles, and imitating  
*Merlins* Prophecies, and to set all the  
Crosse-row together by the cares. Yet  
his whole Law is not able to decide  
*Lucas* one old controuersie twixt  
*Tau* and *Sigma*. Hee accounts no man  
of his Cap and Coat idle, but who  
trots not the Circuit. Hee affects no  
life or quality for it selfe, but for gaine;  
and that at least, to the stating him in  
a Iustice of peacehip, which is the first  
quickning soule superadded to the ele-  
mentary

# Characters.

mentary and inanimate forme of his new Tide. His Termes are his wiues vacations. Yet shee then may vsurpe diuers Court-dayes, and hath her Returnes in *Mansum*, for writs of entrie: often shorter. His vacations are her Termers. But in assise time (the circuit being long) hee may haue a tryall at home against him by *Nisi Prius*. No way to heauen hee thinkes, so wise, as through *Westminster Hall*; and his Clarkes commonly through it visit both heauen and hell. Yet then hee oft forgets his iourneyes end, although hee looke on the *Starre-Chamber*. Neither is hee wholly destitute of the Arts. *Grammar* hee hath enough to make termination of those words which his authority hath endenizon'd. *Rhetoricke* some; but so little, that its thought a concealemen. *Logicke* enough to wrangle. *Arithmeticke* enough for the Ordinals of his yeere bookes: and number-roles: but he goes not to *Multiplication*; there's a Statute against it. So much

# Characters.

Auguishing Ornaments to them, make them as foyle to set their worke on.

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## *A meere Scholler.*

**A** Meere Scholler is an intelligible Ass. Or a silly fellow in blacke, that speaks Sentences more familiarly then Sence. The Antiquity of his Vniuersity is his Cree l, and the excellency of his Colledge (though but for a match at foot-ball) an Article of his faith: he speakes Latine better then his Mother-tongue, and is a stranger in no part of the world, but his owne Countrey: he do's vsually tell great stories of himselfe to small purpose, for they are commonly ridiculous, bee they true or false: his Ambition is, that he either is or shall be a graduate: but if euer he get a Fellowship, he ha's then no fellow. In spite of all *Logicke* he dare sweare and maintaine it, that a Cuckold and a Townes-

## Characters:

*Geometrie*, that hee can aduise in a *Perambulatione facienda*, or a *Rationalibus diuisis*. In *Astronomie* and *Astrologie* hee is so farre seene, that by the *Dominicall* letter, hee knowes the Holy dayes, and findes by *Calculation* that *Michaelmas* Terme will bee long and dirty. Marry hee knowes so much in *Musicke*, that hee affects onely the most and cunningest *Discords*; rarely a perfect *Concord*, especially song, except in *fine*. His skill in *perspective* endeauors much to deceiue the eye of the Law, and giues many false colours. Hee is specially practised in *Necromancie*, (such a kinde as is out of the Statute of *Primo*) by raising many *dead questions*. What sufficiency he hath in *Criticisme*, the foule copies of his *Speciall Pleas* will tell you.

Many of the same estate; which are much to be honoured; partake of diuers of his indifferent qualities: but so, that *Discretion*, *Virtue*, and sometimes other good learning, concurring and di-

## Characters.

Townes-man are *Termini conuertibiles*, though his Mothers Husband bee an *Alderman* : hee was neuer begotten (as it seemes) without much wrangling ; for his whole life is spent in *Pro & Contra* : his tongue goes alwaies before his wit, like Gentleman-vsher, but somewhat faster. That he is a compleat Gallant in all points, *Cap à pea* ; witnesse his horsemanship and the wearing of his weapons : hee is commonly long-winded, able to speake more with ease, than any man can endure to heare with patience. Vniuersity iests are his vniuersall discourse, and his newes, the demeanor of the Proctors: his Phrase, the apparell of his minde, is made of diuers shreds like a cushion, and when it goes plainest, it hath a rash outside, and fustian linings. The currant of his speech is clos'd with an *Argo* ; and what-euer be the question, the truth is on his side. Tis a wrong to his reputation to be ignorant of any thing ; and yet hee knowes not that he knowes nothing : he giues directions



# Characters.

itions for Husbandry, from *Virgils Georgicks*; for Cattell, from his *Bucolics*; for warlike Stratagems, from his *Aeneides*, or *Casars Commentaries*: he orders all things, & thrives in none: Skilful in all trades, and thrives in none: he is led more by his cares then his vnderstanding, taking the sound of words for their true sense: and do's therefore confidently belecue, that *Erra Pater* was the Father of heretiques; *Rodolphus Agricola*, a substantiall Farmer; and will not sticke to auerre, that *Systema's Logicke* doth excell *Keshermans*: his ill lucke is not so much in being a foole, as in being put to such pains to expresse it to the world: for what in others is naturall, in him (with much adoe) is artificiall: his pouertie is his happinesse, for it makes some men belecue, that hee is none of fortunes favorites. That learning which hee hath, was in Non-age put in backward like a glister, and it's now like Ware mislaid in a Pedlers packe; a ha'it, but knowes not where

# Characters.

it is. In a word, his is the Index of a man,  
and the Title page of a Scholler, or a  
Puritan in morality; much in professi-  
on, nothing in practice.

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## A Tinker

**I**S a moueable: for hee hath no ab-  
iding place; by his motion he gathers  
heate; thence his chollericke nature.  
Hee seemes to be very deuout, for his  
life is a continuall pilgrimage, and  
sometimes in humilitie goes barefoot,  
thereon making necessity a vertue. His  
house is as ancient as *Tubal Cains*, and  
so is a runagate by antiquitie: yet hee  
prooues himselfe a Gallant, for hee car-  
ries all his wealth vpon his backe; or a  
Philosopher, for hee beares all his sub-  
stance about him. From his Art was  
Musicke first inuented, and therefore is  
hee alwayes furnisht with a song: to  
which his hammer, keeping time,  
proues

## Characters?

proues that he was the first founder for the Kettle-drumme. Note, that where the best Ale is, there stands his musicke most vpon crotchets. The companion of his trauels is some foule sunne-burnt Queane, that since the terrible Statute recanted Gypsisme, and is turned Pedlerresse. So marches he all over England with his bag and baggage. His conuersation is vnreprouable; for hee is euermending. Hee obserues truly the Statutes, and therefore he can rather steale then begge, in which hee is vnremouably constant in spite of whip, or imprisonment: and so a strong enemy to idlenesse, that in mending one hole, hee had rather make three then want worke, and when hee hath done, hee throwes the wallet of his faults behinde him. Hee embraceth naturally ancient custome, conuersing in open fields, and lowly Cottages. If hee visit Cities or Townes, tis but to deale vpon the imperfections of our weaker vessels. His tongue is verie voluble, which with

## Characters.

Canting proves him a *Linguist*. Hee is entertain'd in euery place, but enters no further then the doore, to auoyd suspition. Some would take him to bee a *Coward*; but beleue it, he is a *Lead* of mettle, his valour is commonly three or foure yards long, fastned to a pike in the end for flying off. He is very prouident, for hee will fight but with one at once, and then also he had rather submit then be counted obstinate. To conclude, if he scape Tyburne and Banbury, hee dies a begger.

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### *An Apparatour*

**I**S a Chicke of the egge Abuse, hatcht by the warmth of authority: hee is a bird of rapine, and beginnes to prey and feather together. Hee croakes like a *Rauen* against the death of rich men, and so gets a *Legacy* vnbequeath'd: his happinesse is in the multitude of children,

## *Characters.*

dren, for their increase is his wealth, and to that end, hee himselfe yeerely addes one. Hee is a cunning hunter, vncoupling his intelligencing hounds, vnder hedges in thickets and corne-fields, who follow the chase to Citie-Suburbs, where often his game is at couert : his quiuer hangs by his side, stufte with siluer arrowes, which hee shootes against Churchgates, and priuate mens doores, to the hazard of their purses and credit. There went but a paire of sheeres betweene him and the pursuant of hell, for they both delight in sinne, grow richer by it, and are by iustice appointed to punish it: ouely the Deuill is more cunning, for hee pickes a liuing out of others gaines. His liuing lieth in his eye, which (like spirits) hee sends through chinkes, and key-holes, to suruey the places of darknesse; for which purpose he studieth the optickes, but can discouer no colour but blacke, for the pure white of chastitie dazleth his eyes. He is a Catholicke, for hee is

# Characters.

every where; and with a Politicke, for hee transforms himselfe into all shapes. Hee travels on foot to avoid idlenesse, and loves the Church entirely, because it is the place of his edification. Hee accounts not all sinnes mortall: for fornication with him is a veniall sinne, and to take bribes, a matter of charity: he is collector for burnings and losses at Sea, and in casting a ccount, can readily substract the leiler from the greater summe. Thus lives he in a golden age, till Death by a proësse, summons him to appeare.

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## Almanacke-maker.

**I**S the worst part of an Astronomer: a certaine compact of figures, characters, and cyphers: out of which hee scores the fortune of a yeere, not so profitably, as doubtfully. Hee is tenant by custome to the Planets, of whom he holds

# Characters.

holds the 12. Houses by lease-paroll: to them hee payes yeerely rent, his studie, & time; yet lets them out againe (with all his heart ) 40. s. *Per annum*. His life is meere contemplatiue: for His practice, tis worth nothing, at least not worthy of credit; & if (by chance) he purchase any, hee loseth it againe at the yeeres end, for time brings truth to light. *Ptolomy* and *Ticho Bräche* are his Patrons, whose volumes he vnderstands not, but admires; and the rather because they are Strangers, and so easier to bee credited, than controuled. His life is vpright, for he is alwayes looking upward; yet dares beleue nothing about *Primum mobile*, for tis out of the reach of his *Jacobs staffe*. His charitie extends no further then to Mountebankes and Sow-gelders, to whom hee bequeathes the seasons of the yeere, to kill or torture by. The verses of his Booke haue a worse pace then euer had *Rochester Hackney*: for his prose, tis dappled with Inke-horne tearmes, and

## Characters.

may serue for an Almanacke: but for his iudging at the vncertainty of weather, any old Shepheard shall make a Duncce of him. Hee would be thought the deuils intelligencer for stola goods, if euer he steale out of that qualitie: as a flie turnes to a Maggot, so the corruption of the cunning-man is the generation of an Empericke: his workes fly forth in small volumes, yet not all, for many ride poast to Chandlers and Tobacco shops in folio. To be brieffe, he fals 3. degrees short of his promises; yet is he the Key to vnlocke Termes, and Lawdayes, a dumbe *Mercurie* to point out high-ways; and a Bayliffe of all Marts and Faires in England. The rest of him you shall know next yeere; for what he will be then, he himselfe knowes not.

*An Hypo-*



# Characters.

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## *An Hypocrite*

**I**S a gilded *Pill*, compos'd of two ver-  
ruous ingredients, *Naturall dishonesty*,  
and *Artificiaill dissimulation*. *Simple*  
*Fruit*, *Plant*, or *Drug*, hee is none, but a  
deformed mixture, bred betwixt *Euill*  
*Nature* and *false Art*, by a monstrous ge-  
neration; and may well be put into the  
reckoning of those creatures that God  
neuer made. In *Church* or *Common-*  
*wealth* (for in both these this *Mongrell-*  
*weede* will shoot) it is hard to say whe-  
ther he be *Physicke* or a *Disease*; for he is  
both in diuers respects.

As he is gilt with an outside of *Seem-*  
*ing purity*, or as he offereth himselfe to  
you to be taken downe in a cup or taste  
of *Golden zeale* and *Simplicitie*, you may  
call him *Physicke*. Nay, and neuer let  
*potion* giue *Patient* good stoole, if being  
truely tasted and relisht, hee be not as  
loth-

## Characters.

lothsome to the stomach of any honest man.

He is also *Physicke*, in being as commodious for use, as he is odious in taste, if the *Body* of the *Company* into which he is taken, can make true use of him. For the malice of his nature makes him so *Informer-like-dangerous*, in taking advantage of any thing done or saide: yea, euen to the ruine of his makers, if he may haue benefit; that such a creature in a societie makes men as careful of their speeches and actions, as the sight of a knowne Out-purse in a throng makes them watchfull ouer their purses and pockets: he is also in this respect profitable *Physicke*, that his conuersation being once truly tasted and discouered, the hatefull foulnessse of it will make those that are not fully like him, to purge all such Diseases as are ranke in him, out of their owne liues; as the sight of some Citizens on horse-backe, make a iudicious man amend his owne faults in horsemanship. If one of these

## Characters.

uses can bee made of him, let him not long offend the stomacke of your company; your best way is to spue him out. That hee is a Disease in the body where hee liueth, were as strange a thing to doubt, as whether there bee knauery in Horse-courers. For if among Sheepe, the rot; among Dogs, the mange; amongst Horses, the glaunders; amongst Men and Women, the Northerne itch, and the French Achie bee diseases; an Hypocrite cannot but be like intall States and Societies that breede him. If hee bee a Cleargy Hypocrite, then all manner of vice is for the most part so proper to him, as he will grudge any man the practice of it but himselfe; like that graue Burgesse, who being desired to lend his cloathes to represent a part in a Comedie, answered: *No by his leane, hee would haue no body play the foole in his cloathes but himselfe.* Hence are his so austere reprehensions of drinking healths, lasciuious talke, vsury and vnconscionable dealing; whereas himselfe

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## Characters.

hating the prophane mixture of malt & water, will by his good will let nothing come within him, but the purity of the Grape, when hee can get it of anothers cost: But this must not bee done neither, without a preface of seeming toothnesse, turning vp the eyes, mouing the head, laying hand on the brest, and protesting that hee would not doe it but to strength his body, beeing euē consumed with dissembled zeale, and tedious and thankelesse babbling to God and his Auditors.\* And for the other vices, I doe but venture the making your selfe priuate with him, or trusting of him, and if you come off without a sauer of the ayre which his soule is infected with, you haue great fortune. The fardle of all this ware that is in him, you shall commonly see carryed vpon the backe of these two beasts, that liue within him, *Ignorance* and *Imperiousnesse*: and they may well serue to carrie other vices, for of themselves they are insupportable.

## Characters:

ble. His *Ignorance* acquites him of all science, humane or diuine, and of all Language, but his mothers; holding nothing pure, holy or sincere, but the senselesse collections of his owne crazed braine, the zealous fumes of his enflamed spirit, and the endlesse labours of his eternall tongue; the motions whereof, when matter and words faile, (as they often doe) must bee patched vp, to accomplish his foure houres in a day at the least, with long and feruent *hummes*. Any thing else, either for language or matter hee cannot abide, but thus censureth: *Latine*, the language of the *Beast*; *Greeke*, the tongue wherein the heathen Poets wrote their fictions; *Hebrew*, the speech of the *Iewes*, that crucified Christ: *Controuersies* doe not edifie; *Logicke* and *Philosophie*, are the subtilties of *Satan* to deceiue the *Simple*. Humane stories *prophane*, and not saouering of the *Spirit*: In a word, all decent and sensible forme of speech and perswasion (though in his owne

## Characters:

owne tongue) vaine *Ostentation*. And all this is the burthen of his *Ignorance*: Telling that sometimes *Idlenesse* will put in also to beare a part of the baggage.

His other *Beast Impertiousnesse*, is yet more proudly loaden, it carryeth a burthen, that no cords of *Authoritie*, *Spirituall* nor *Temporall*, should binde, if it might haue the full swinge: No *State*, no *Prince* should command him: Nay, hee will command them, and at his pleasure censure them, if they will not suffer their eares to bee fettered with the long chaines of his tedious collations, their purses to bee emptied with the inundations of his vn-satiablenesse, and their iudgements to bee blinded with the muffler of his zealous *Ignorance*: for this doth hee familiarly insult ouer his *Maintainer*, that breeds him, his *Patronce* that feeds him, and in time ouer all them that will suffer him to set a foote within their doores, or put a finger in their purses. All this;  
and

# Characters.

and much more in him, than ab-  
horring *Degrees* and *Kinship*, as  
reliques of *Superstition*, hath leapt  
from a *Shepheard*, or a *Cloake-bag*,  
to a *Deske*, or *Pulpit*, and that like a  
*Sea-god* in a *Ragant*, hath the rotten  
laths of his culpable life, and palpable  
ignorance, covered over with the  
painted cloth of a pure gowne, and  
a night-cap; and with a false *Trum-  
pet* of *Painted Brags*, draweth after  
him some poore *Nymphs* and *Mad-  
ams*, that delight more to resort to  
dark *Caves* and *secret places*; then to  
open and publike *Assemblies*. The *Lay-  
Hypocrite* is to the world a *Champion*,  
*Disciple*, and *Subiect*, and will not ac-  
knowledge the tythe of the *Subiection*,  
to any *Miter*; no, not to any *Scepter*,  
that he will do to the hook and crooke  
of his Zeale-blind *Shepheard*. No *re-  
sutes* demand more blind and absolute  
obedience from their vassals; no *Magi-  
strates* of the *Canting* societie, more flay-  
nish subiection from the members of

# Characters.

that travelling state, then the Clarke *Hypocrites* expect from these lay Pulpis. Nay, they must not only be obeyd, fed, and defended, but admired too : & that their Lay-followers doe sincerely, as a shirleffe fellow with a Cudgell vnder his arme doth a face-wringing *Ballad-singer* : a *Water-bearer* on the floore of a Play-house, a wide-mouth'd *Poet*, that speakes nothing but bladders and bum-bast. Otherwise, for life and profession, nature and Art, inward and outward : they agree in all, like *Canter* and *Gypsies*, they are all *zeale*, no *knowledge* : all *purity*, no *humanity* : all *simplicity*, no *honesty* : and if you neuer trust them, they will neuer deceiue you.

*A Maquerela,*



## Characters.

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*A Maquerela, in plaine English, a Bawde,*

**I**Sanold *Char-cole*, that hath beene burnt her selfe, and therefore is able to kindle a whole greene Coppice. The burden of her song is like that of *Frier Bacons Head*; *Time is, Time was, and Time is past*: in repeating which, shee makes a wicked brazen face, and weepes in the cup, to allay the heat of her *Aqua vite*; Her teeth are false out, marry her nose, and chin; intend very shortly to bee friends, and meet about it. Her yeeres are sixty and odde: that shee accounts her best time of trading; for a *Bawde* is like a Medlar, shee's not ripe, till she be rotten. Her enuy is like that of the *Deuill*, to haue all faire women like her; & because tis impossible they should catch it being so young, she hurries them to it by diseases. Her *Parke* is a villanous barren ground; and all the Deere in it are

## Characters.

Rascall: yet poore Cottagers in the Countrey ( that know her but by heare-say ) thinke well of her; for what she encloses to day, she makes *Common* to morrow. Her goods and her selfe are all removed in one sort, only she makes bold to take the vpper hand of them, and to be carted before them; the thought of which, makes her shee cannot endure a posset, because it puts her in minde of a Bason. Shee sits continually at a rackt Rent; especially, if her *Landlord* beare Office in the parish: for her moueables in the house; ( besides her quicke cattel ) they are not worth an *Inuentory*, onely her beds are most commonly in print: she can easily turne a Sempstresse into a waiting Gentle-woman, but her Wardrobe is most infectious, for it brings them to the *Falling-sicknesse*: shee hath onely this one shew of *Temperance*: that let a Gentleman send for tenne pottles of wine in her house, hee shall haue but ten quarts; and if hee want it that way, let him pay for't, and take it out in stewd.

## Characters.

stewd prunes. The Iustices Clark stands many times her very good friend ; and works her peace with the Iustice of *Quorum*. Nothing ioyes her so much, as the comming ouer of *Strangers*, nor daunts her so much, as the approach of Shroue-tuesday. In fine, not to foule more paper with so foule a subiect, he that hath past vnder her, hath past the *Equinoctiall*; He that hath scap't her, hath scap't worse, then the *Calenture*.

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### *A Chamber-maid.*

Shee is her mistresses shee Secretary, and keepes the box of her teeth, her haire, and her painting very priuate. Her industry is vp staires, and downe staires like a Drawer : and by her dry hand you may know shee is a sore searcher. If she lye at her Masters beds feet shee is quit of the *Greene sicknesse* for e-

## Character.

uer; For she hath terrible dreames when she's awak, as if she were troubled with the *Night-mare*. he hath a good liking to dwell i'th Country, but shee holds *London* the goodliest Forrest in *England*, to shelter a great belly. She reads *Greens* works ouer and ouer, but is so carried away with the *Mirror of Knighthood*, she is many times resolu'd to runne out of her seife, and become a Lady Errand. If she catch a clap, she diuides it so equally betweene the Master and the seruing-man, as if she had cut out the getting of it by a Thred: only the knaue *Summer* makes her bowle booty, and ouer-reach the Master. The Pedant of the house, though he promise her marriage, can not grow further inward with her, she hath paid for her credulity often, and now growes weary. Shee likes the forme of our marriage very wel, in that a woman is not tyde to answer to any Articles concerning questions of Virginitie: Her minde her body, & clothes, are parcels loosely tackt together, and for want of good

## Characters.

good utterance, she perpetually laughs out her meaning. Her Mistress and shee helpe to make away *Time*, to the idlest purpose that can bee, cyther for loue or mony. In brieft, these *Chambermaides* are like Lotteries: you may draw twenty, ere one worth any thing.

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### *A Precisian.*

**T**O speake no otherwise of this *varnisht rottennesse*, then in truth and veritie hee is, I must define him to bee a demure Creature, full of orall Sanctity, and mentall impietie; a faire obiect to the eye, but starke naught for the vnderstanding: or else a violent thing, much giuen to contradiction. Hee will bee sure to be in opposition with the *Papist*, though it bee sometimes accompanied with an absurdity; like

## Characters.

like the Ilanders neere adioyning vnto *China*, who salute by puting off their shooes, because the men of *China* doe it by their hats. If at any time he fast, it is vpon Sunday, & he is sure to feast vpon Friday. He can better affoord you tenne lies, than one oath; & dare commit any sinne gilded with a pretence of sanctity. He will not sticke to commit Fornication or Adulterie, so it be done in the feare of God, and for the propagation of the godly; and can find in his heart to lye with any whore, saue the whore of *Babylon*. To steale he holds it lawfull, so it be from the wicked & *Ægyptians*. He had rather see *Antichrist*, then a picture in the Church window: and chuseth sooner to bee false hanged, then see a legge at the name of *I E S V S*, or one stand at the *Creede*. He conceiues his prayer in the Kitchin, rather then in the Church; & is of so good discourse, that he dares challenge the *Almighty* to talke with him *ex tempore*. He thinkes euery Organist is in the state of damnation,

and

## Characters.

and had rather heare one of *Robert Wisdome Psalmes*, then the best *Hymne* a *Cherubin* can sing. Hee will not breake wind without an *Apology*, or asking forgiuenesse, nor kisse a Gentlewoman for feare of lusting after her. He hath nicknamed all the Prophets and Apostles with his Sonnes, and begets nothing but *Vertues* for Daughters. Finally, hee is so sure of his saluation, that hee will not change places in heauen with the *Virgin Mary*, without boot.

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### *An Innes of Court man*

**H**EE is distinguished from a Scholler by a paire of silke stockings, and a Beauer Hat, which makes him contemn a Scholler as much as a Scholler doth a Schoolemaster: By that hee hath heard one mooting, and seen two playes, hee thinkes as basely of th

## Characters.

*Vniuersitie*, as a young *Sophister* doth of the *Grammar-schoole*. Hee talkes of the *Vniuersitie*, with that state, as if hee were her *Chancellour*; findes fault with alterations, and the fall of *Discipline*, with an, *It was not so when I was a Student*; although that was within this halfe yere. Hee will talke ends of *Latine*, though it bee false, with as great confidence, as euer *Cicero* could pronounce an *Oration*, though his best authors for't be *Taernes* and *Ordinaries*. Hee is as farre behind a *Courtier* in his fashion, as a *Scholler* is behind him: and the best grace in his behauiour, is to forget his acquaintance.

Hee laughs at euery man whose Band fits not well, or that hath not a faire shoo-tie, and hee is ashamed to be seene in any mans company that weares not his clothes well. His very essence he placeth in his outside, and his chiefest praier is, that his reuenues may hold out for *Taffata* clokes in the Summer, and *eluet* in the Winter. For his recreatiō, he



## Characters.

he had rather goe to a Citizens Wife, then a Bawdy house, only to saue charges : and hee holds Fee-taile to bee absolutely the best tenure. To his acquaintance hee offers two quarts of wine, for one hee giues. You shall neuer see him melancholly, but when he wants a new Suite, or feares a Sergeant: At which times only, he betakes himselfe to *Poydon*. By that he hath read *Littleton*, he can call *Solon*, *Lycurgus*, and *Iustinian*, fooles, and dares compare his Law to a *Lord Chiefe Iustices*.

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*A meere fellow of an house.*

**H**E is one whose Hopes commonly exceed his fortunes, and whose minde sores aboue his purre. If hee hath read *Tatitus*, *Gnicchardine*, or *Gallo-Belgicus*, he contemnes the late *Lord Treasurer*, for all the state-policy he

## Characters:

had; and laughs to thinke what a foole he could make of *Salomon*, if hee were now aliue. Hee neuer weares new cloaths, but against a Commencement or a good time, and is Commonly a degree behinde the fashion. Hee hath sworne to see *London* once a yeere, though all his businesse be to see a play, walke a turne in *Pauls*, and obserue the fashion. Hee thinks it a discredit to be out of debt, which hee neuer likely cleares, without resignation mony. He wil not leaue his part he hath in the priuiledge ouer yong Gentlemen, in going bare to him, for the Empire of *Germany*: Hee prays as heartily for a sealing, as a *Gormorant* doth for a deare yeere: yet commonly hee spends that reuenue before he receiues it.

At meales, he sits in as great state ouer his *Peny-Commons*, as euer *Vitellius* did at his greatest Banquet: & takes great delight in comparing his fare to my Lord *Mayors*.

If hee be a leader of a *Faction*, hee thinks

# Characters.

thinks himselfe greater then euer *Cesar* was, or the *Turke* at this day is. And hee had rather lose an inheritance then an Office, when he stands for it.

If he be to trauell, hee is longer furnishing himselfe for a five miles iourney, then a ship is rigging for a seven yeeres voyage. He is neuer more troubled, then when hee is to maintaine talke with a Gentle-woman: wherein hee commits more absurdities, then a Clowne in eating of an egge.

He thinkes himselfe as fine when hee is in a cleane band, and a new paire of shooes, as any Courtier doth, when hee is first in a New-fashion.

Lastly, he is one that respects no man in the *Vniuersity*, and is respected by no man out of it.

*A worthy*

## *A Worthy Commander in the Warres*

**I**S one, that accounts learning the nourishment of military vertue, and laies that as his first foundation. Hee neuer bloodies his sword but in heate of battel; and had rather saue one of his owne Souldiers, then kill ten of his enemies. Hee accounts it an idle, vaine-glorious, & suspected bounty, to be full of good words; his rewarding therefore of the deseruer arriues so timely, that his liberality can neuer be said to be gowty-handed. He holds it next his Creed, that no Coward can be an honest man, and dare die in't. He doth not thinke his body yelds a more spreading shadow after a victory then before; & when he looks vpon his enemies dead body, tis a kind of noble heauinesse, no insultation; he is so honourably mercifull to women in

## Characters.

surprizall, that onely, that makes him an excellent Courtier. He knowes, the hazard of battels, not the pompe of Ceremonies, are Souldiers best Theaters, and striues to gaine reputation, not by the multitude, but by the greatnesse of his actions. Hee is the first in giuing the charge, and the last in retiring his foot. Equall toyle he endures with the Common Souldier: from his example they all take fire, as one Torch lights many. Hee vnderstands in warre, there is no meane to erre twice; the first, and least fault beeing sufficient to ruine an Army: faults therfore he pardons none; they that are presidents of disorder, or mutiny, repaire it by being examples of his *Justice*. Besiedge him neuer so strictly, so long as the ayre is not cut from him, his heart faints not. He hath learned as well to make vse of a victory, as to get it, and pursuing his enemies like a whirle-wind carries all afore him being assured, if euer a man will benefit himselfe vpon his foe, then is the time,

## Characters.

when they haue lost force, wisdom, courage, & reputation. The goodnes of his cause is the speciall motiue to his valour; neuer is he knowne to slight the weak'st enemy that coms arm'd against him in the hand of *Justice*. Hasty and ouermuch heat he accounts the *Stepdame* to all great actions, that will not suffer them to driue: if he cannot ouercome his *Enemy* by force, he do's it by *Time*. If euer he shake hands with war, he can dye more calmly then most Courtiers, for his continuall dangers haue been as it were so many meditations of death; he thinkes not out of his owne calling, when hee accounts life a continuall warfare, and his prayers then best become him when armed *Cap a pea*. Hee vtters them like the great *Hebrew Generall*, on horsebacke. Hee casts a smiling contempt vpon *Calumny*, it meets him as if *Glasse* should encounter *Adamant*. He thinkes warre is neuer to bee giuen off, but on one of these three conditions: an assured *peace*, absolute *victory*,

## Characters.

or an honest *death*. Lastly, when peace folds him vp, his siluer head should lean neere the golden Scepter, and dye in his *Princes* bosome.

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### *A wayne-glorious Coward in Command,*

**I**S one, that hath bought his place, or come to it by some Noble-mans letter : hee loues a life dead payes, yet wishes they may rather happen in his Company by the scuruy, then by a battell. View him at a muster, and he goes with such a noise, as if his body were the wheele-barrow that carried his iudgement rumbling to dril his Souldiers. No man can worse define betweene *Pride* and noble *Courtesie* : hee that salutes him not so farre as Pistoll carries leuell, giues him the *disgust* or *affront* : chuse you whether. He traines by the

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## Characters.

booke, and reckons so many postures of the Pike and Musket, as if hee were counting at Noddy. When hee comes at first vpon a Camisado, hee looks like the foure windes in painting, as if hee would blow away the enemy; but at the very first on-set, suffers feare and trembling to dresse themselves in his face apparantly. He scornes any man should take place before him : yet at the entering of a *breach*, hee hath been so humble-minded, as to let his Lieutenant lead his Troopes for him. He is so sure armed for taking hurt, that hee seldome does any : and while hee is putting on his Armes, hee is thinking what summe hee can make to satisfie his ransome. He will raile openly against all the great *Commanders* of the aduerse party; yet in his owne conscience allowes them for better men : such is the nature of his feare, that contrary to all other filthy qualities, it makes him thinke better of another man then himselfe. The first part of him that is set a running, is his



## Characters.

*Eye-sight*: when that is once struck with terrour, all the *Costline Physicke* in the world cannot stay him; if ever hee doe any thing beyond his own heart, tis for a *Knighthood*, and hee is the first kneeles for't without bidding.

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### A Pyrate

**T**Ruely defined, is a *bold Traytor*; for hee fortifies a Castle against the King. Give him Sea-roome in neuer so small a vessell, and like a witch in a seiue, you would thinke hee were going to make merry with the Diuell. Of all callings his is the most desperate, for he will not leaue off his thecuing, though he be in a narrow prison, and looke euery day (by tempest or fight) for execution. Hee is one plague the Diuell hath added, to make the Sea more terrible then a storme; and his heart is so hardened in that rugged element, that hee

## Characters.

cannot repent, though he view his graue (before him) continually open: he hath so little of his own, that the house hee sleeps in is stoln; all the necessities of life hee filches, but one: hee cannot steale a sound sleep, for his troubled conscience. Hee is very gentle to those vnder him, yet his rule is the horriblemst tyranny in the world, for hee giues licence to all rape, murder, and cruelty, in his owne example: what hee gets, is small vse to him, onely liues by it, (somewhat the longer) to do a little more seruice to his belly; for he throwes away his treasure vpon the shore in riot, as if he cast it into the Sea. He is a *cruell Hawke* that flies at all but his owne kinde: and as a *Whale* neuer comes ashore but when shee is wounded; so hee very seldome, but for this necessities. He is the *Merchants book*, that serues onely to reckon vp his losses; a *perpetuall plague* to noble traffique, the *Hurican of the Sea*, and the *Earth-quake of the Exchange*. Yet for all this giue him but his pardon, and forgiue him restitution,

## Characters.

tion, he may live to know the inside of a Church, and die on this side Wapping.

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### *An ordinary Fencer*

**I**S a fellow, that beside shauing of Cudgels, hath a good insight into the world, for hee hath long beene beaten to it. Flesh and blood hee is like other men; but surely nature meant him *Stockfish*: his, and a Dancing-schoole, are inseparable adiuncts; and are bound, though both stinke of sweate most abominable, neither shall complaine of annoyance: three large Bauns set vp his Trade, with a Bench; which (in the vacation of the after-noone) hee vses for his day-bed: for a firkin to pisse in, hee shall be allowed that, by those make *Allem*: when hee comes on the Stage at his Prize, hee makes a legge seven severall wayes, and

## Chara<sup>ct</sup>ers.

scrambles for mony, as if hee had beene borne at the *Bathe* in *Somersetshire*: at his challenge he shewes his metall; for contrary to all rules of Physick, he dares bleed, though it bee in the dog-dayes: hee teaches *Devillish* play in's Schoole, but when he fights himselfe, he doth it in the feare of a good Christian, he compounds quarrels among his Schollers, and when he hath brought the businesse to a good vpshot, he makes the reckoning. His wounds are seldome aboue skin-deepe; for an inward bruise, Lambstones and sweet-breads are his onely *Sperma Ceti*, which he eats at night, next his heart fasting: strange Schoole-masters they are, that every day set a man as farre backward as he went forward; & throwing him into a strange posture, teach him to thresh *satisfaction* out of *injurie*. One signe of a good nature is, that hee is still open breasted to his friends: for his foile, and his doublet, weare not out aboue two buttons, and resolute he is, for he so much scorns to take blowes, that

## Characters.

that hee neuer weares *Cuffes*; and hee liues better contented with a little, than other men; for if he haue two eyes in's head, he thinkes Nature hath ouerdone him. The Lord *Mayors* triumph makes him a man, for that's his best time to flourish. Lastly, these fencers are such things, that care not if all the world were ignorant of more letters then on-ly to read their Patent.

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### *A Purry-Clarke.*

**H**EE is tane from *Grammar-schoole* halfe codled, and can hardly shake off his dreames of breeching in a twelue moneth. Hee is a Farmers sonne, and his fathers vtmost ambition is to make him an *Attorney*. Hee doth itch towards a Poet, and greases his breeches extremely with feeding without a napkin. He studies false Dice

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# Characters.

to cheat Costermongers, and is most chargeable to the Butler of some *Inne of Chancery*, for pissing in their greenpots. Hee eats Ginger-bread at a play-house; and is so sawcy, that he ventures fairely for a broken pate at the banquetting-house, & hath it. He would neuer come to haue any wit, but for a long *vacation*, for that makes him bethinke him how he shall shift another day. Hee prayes hotly against fasting; and so he may sup well on Friday nights, hee cares not though his master bee a *Puritane*. Hee practises to make the words in his *Declaration* spread, as a Sewer doth the dishes at a Nigards Table; a Clarke of a swooping *Dash*, is as commendable as a Flanders horse of a large taile. Though you be neuer so much delay'd, you must not call his Master knaue; that makes him goe beyond himselfe, and write a Challenge in Court-hand; for it may be his own another day. These are some certaine of his *liberall faculties*: but in the Tearme time, his Clog is a *Buckrom Bag*.

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**Jug.** Lastly, which is great pittie, hee neuer comes to his full growth, with bearing on his shoulder the sinfull burthen of his Master at severall Courts in *Westminster*.

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### *A Foot-man.*

**L**et him bee neuer so well made, yet his legges are not matches, for hee is still setting the best foote forward. He will neuer be a staid man, for he has had a running head of his owne, euer since his child-hood. His mother (which out of question, was a light-heel'd wench) knew it, yet let him runne his race; thinking age would reclaime him from his wilde courses. He is very long winded; and, without doubt, but that hee hates naturally to serue on horse-backe, hee had prooued an excellent Trumpet. He has one happinesse aboue

## Characters.

all the rest of the Servingmen: for when he most over-reaches his Master, hee is best thought of. Hee liues more by his owne heat then the warmth of clothes; and the waiting-woman hath the greatest fancy to him, when he is in his close trouses. Gardes he weares none; which makes him liue more vpright than any grosse-gartered Gentlemanvs her. Tis impossible to draw his picture to the life, cause a man must take it as he's running; onely this, Horses are vsfully let blood on *S. Stevens* day: on *S. Patricks* he takes rest, and is drencht for all the yeere after.

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### *A Noble and retired House-keeper*

**I**S one whose bounty is limited by reason, not ostentation: and to make it last, hee deales it discreetly, as wee sowe the furrow, not by the sacke, but by



# Characters,

by the handfull. His word and his meaning neuer shake hands and part, but alway goe together. He can suruay good, and loue it, and loues to doe it himselfe, for it owne sake, not for thanks. He knowes there is no such misery as to outliue good name, nor no such folly as to put it in practise. His mind is so secure, that *thunder* rockes him asleepe, which breakes other mens slumbers, *Nobility* lightens in his eyes: and in his face and gesture is painted, *The god of Hospitality*. His great houses beare in their front more durance, then state; vnlesse this adde the greater state to them, that they promise to out-last much of our new phantasticall building. His *heart* neuer growes old, no more then his *memory*, whether at his booke or on horsebacke; hee passeth his time in such noble exercise, a man cannot say, any time is lost by him: nor hath he onely *yeeres*, to approue he hath liued till he be old, but *vertues*. His thoughts haue a high *ayme*, though their dwelling be in the *Vale of*

## Characters:

an *humble heart*, whence as by an *Engin<sup>e</sup>*  
(that raises water to fall, that it may rise  
the higher) he is heightned in his humi-  
lity. The *Adamant* serves not for all  
Seas, but this doth; for hee hath, as it  
were, put a gird about the whole world,  
and found all her *quicke-sands*. Hee hath  
this hand ouer *Fortune*, that her iniuries,  
how violent or sudden soeuer, they doe  
not daunt him; for whether his time  
call him to liue or die, hee can doe both  
nobly: if to fall, his descent is brest to  
brest with vertue; and euen then,  
like the *Sunne* neere his Set,  
hee shewes vnto the  
world his *clearest*  
*countenance*.

An

# Charaders.

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## *An Intruder into favour,*

**I**S one, that builds his reputation on others infamy : for slander is most commonly his morning prayer. His passions are guided by *Pride*, and followed by *Injustice*. An inflexible anger against some poore sutor, hee falsly calls a *Courageous constancie*, and thinkes the best part of grauity to consist in a ruffled forehead. He is the most slavishly submisse; though enuious to those that are in better place then himselfe; and knowes the *Art of words* so wel, that (for shrowding dishonesty vnder a fair pretext) he seems to preferue mud in *Chrystall*. Like a man of a kinde nature, hee is the first good to himselfe, in the next file, to his *French Taylor*, that giues him all his perfection : for indeed, like an *Esbridge*, or *Bird of Paradise*, his feathers are more worth then his body. If euer hee doe good

## Characters:

good deed (which is very seldome) his owne mouth is the *Chronicle* of it, lest it should die forgotten. His whole body goes all vpon *screwes*, and his face is the *vice* that moues them. If his *Patron* bee giuen to musicke, hee opens his chops, and *sings*, or with a wrie necke, fals to tuning his instrument: if that faile, hee takes the height of his Lord with a *Hawking* pole. He followes the mans fortune, not the man: seeking thereby to increase his owne. He pretends he is most vnderferuedly enuied, & cries out, remembering the game, *Chesse*, that a *Pawne* before a King is most playd on. Debts hee owes none, but shrewd turns, and those he payes ere he be sued. He is a flattering *glasse* to conceale age, and wrinkles. He is *Mountaines Monkie*, that climbing a tree, and skipping from bough to bough, giues you backe his face; but come once to the top, he holds his nose vp into the winde, and shewes you his tayle: yet all this gay glitter, shewes on him, as if the *Sunne* shone

## Characters.

In a puddle ; for hee is a small wine that will not last ; and when hee is falling, hee goes of himselfe faster then misery can driue him.

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### *A faire and happy Milke-maid*

**I**S a Countrey Wench, that is so farre from making her selfe beautifull by Art, that one looke of hers is able to put *all face-Physicke* out of countenance.

She knowes a faire looke is but a *Dumbe Orator* to commend vertue, therefore mindes it not. All her excellencies stands in her so silently, as if they had stolne vpon her without her knowledge. The lining of her apparell (which is her selfe) is farre better than outsid<sup>e</sup> of *Tissu* : for though she be not arrayed in the spoile of the *Silke-worme*, shee is deckt in *innocency*, a far better wearing.

Shee doth not, with lying long abed, spoile

## Characters.

spoil both her *complexion* and *conditions* ;  
nature hath taught her, too *immoderate*  
*sleep* is rust to the Soule : shee rises there-  
fore with *Chaunticleare* her dames Cock,  
and at night makes the *Lambe* her  
*Corsew*. In milking a Cow, and straying  
the Teares through her fingers, it  
seemes that so sweete a Milke-pressle  
makes the Milke the whiter or sweeter;  
for neuer came *Almond Gloue* or *Aroma-  
tique Oyntment* of her *Palme* to taint it.  
The golden eares of corne fall and kisse  
her feete when shee reapes them, as if  
they wisht to be bound & led prisoners  
by the same hand that sell'd them. Her  
breath is her owne, which fents all the  
yeer long of *June*, like a new made Hay-  
cock. She makes her hand hard with la-  
bour, and her heart soft with pittie: and  
when winters euenings fall early (sitting  
at her mery wheele) she sings a defiance  
to the giddy wheele of *Fortune*. She doth  
all things with so sweet a grace, it seems  
*ignorance* will not suffer her to doe  
ill, beeing her minde is to doe well.

## Characters.

Shee bestowes her yeeres wages at next fair; and in chusing her garments, counts no brauery i'th' world, like decency. The *Garden* and *Bee-hiue* are all her *Physicke* and *Chyrurgery*, and she liues the longer for't. Shee dares goe alone, and vnfold sheepe i'th' night, and feares no manner of ill, because shee meanes none: yet to say truth, she is neuer alone, for shee is still accompanied with old *songs*, *honest thoughts*, and *prayers*, but short ones; yet they haue their efficacie, in that they are not pauled with insuing idle cogitations. Lastly, her dreames are so chaste, that she dare tell them: onely a *Fridaies* dream is all her *superstition*: that she conceales for feare of anger. Thus liues she, and all her care is shee may die in the *Spring-time*, to haue store of flowers stucke vpon her winding-sheet.

An

# Characters.

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## *An arrant Horse-courser*

**H**Ath the trick to blow vp Horse-flesh, as the Butcher doth Veale, which shall wash out againe in twice riding twixt *Waltham* and *London*. The Trade of Spurre making had decayed long since, but for this vngodly tyre-man. Hee is curst all ouer the foure ancient High-ways of England; none but the blind men that sell switches i'th Road are beholding to him. His Stable is fill'd with so many Diseases, one would thinke most part about Smith-field were an Hospitall for Horses, or a slaughter house of the Common-hunt. Let him furnish you with a Hackney, 'tis as much as if the Kings-warrant ouertooke you within ten miles to stay your iourney. And though a man cannot say, hee couzens you directly; yet any Ostler within ten miles, should hee be



# Characters.

bee brought vpon his Booke-oath, will  
affirme hee hath laid a bayt for you.  
Resolue when you first stretch your  
selfe in the stirrops, you are put as it  
were vpon some Vsurer, that will neuer  
beare with you past his day. Hee were  
good to make one that had the Collicke  
alight often, and (if example will cause  
him) make vrine; let him onely for that  
say, *Gra'mercy Horse*. For his sale of hor-  
ses, hee hath false couers for all manner  
of Diseases, onely comes short of one  
thing (which hee despaires not vtterly  
to bring to perfection) to make a horse  
goe on a wooden legge and two crut-  
ches. For powdring his eares with  
Quicksiluer, and giuing him supposito-  
ries of liue Ecles he's expert. All the  
while you are a cheapning, he fears you  
will not bite; but he laughs in his sleue,  
when he hath coozened you in earnest.  
French-men are his best Chapmen, hee  
keepees amblers for them on purpose,  
and knowes how can deceiue them very  
easily. He is so constant to his Trade,

## Character:.

that while he is awake, he tries any man he talkes with, and when he's asleepe, he dreams very fearefully of the paining of Smithfield, for he knowes it would founder his occupation.

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### *A Roaring Boy.*

**H**is life is a meere counterfet Patent : which neuerthelesse makes many a Countrey Iustice tremble. *Don Quixotes Water-Milles* are still Scotch Bagpipes to him. Hee sends Challenges by word of mouth: for he protests ( as he is a Gentleman & a brother of the Sword ) he can neither write nor read. He hath runne through diuers parcels of Land, & great houses, beside both the Counters. If any priuate quarrell happen among our great Courtiers, hee proclaimes the *businesse*, that's the word, the *businesse* ; as if the vnited forces of the

*Romish*

## Characters.

*Romish* Catholickes were making vp for Germany. He cheats young Guls that are newly come to Towne; and when the keeper of the Ordinary blames him for it, he answer him in his owne Profession, that a *Woodcocke* must be pluckt ere he be drest. He is a *Superior* to Brothels, and in them is a more villawfull reformer of vice, then Prentices on Shroue-Tuesday. He loues his Friend, as a Counsellor at law loues the velvet breeches he was first made Barrester in, hee'l be sure to weare him thred-bare ere he forsake him. He sleepe with a Tobacco-pipe in's mouth; and his first prayer i'th' morning is, hee may remember whom he fell out with overnight. *Souldier* hee is none, for hee cannot distinguish twene *Onion seeds* and *Garroparden*: if hee haue worne it in his hollow tooth for the Toothach; and so come to the knowledge of it, that's all. The Tenure by which he holds his meanes, is an estate at will; and that's borrowing. Landlords haue but foure



# Character.

places of pleasure, he loues a Common Garden, and (with the Wine of the Parish) had neede bee ringed for footing. Next to these he effects Lotteries naturally; and bequeathes the best prize in his Will aforesaid; when his hopes fall, hee's blanke. They swarme in great Tenements like Flies: like Households will liue in a Garret. He was wont (onely to make vs fooles) to buy the Fox skin for three pence, & sell the taile for a shilling. Now his new Trade of brewing Strong-waters makes a number of mad-men. Hee loues a Welshman extremely for his Diet and Orthography: that is, for pluralitie of consonants, and cheese. Like a Horse, hee's onely guided by the mouth: when hee's drunke, you may thrust your hand into him like an Heleskinne, and strip him, his inside outwards. Hee hoordes vp faire gold, and pretends 'tis to see the in his Wiues broth for a consumption, and loues the memorie of King Henry the 8. most especially for his old Soueraignes.

# Characters.

He saies we are vniuersally to lament the decay of Timber in England: for all manner of buildings or Fortification whatsoever, he desires no other thing in the world, then Barrells and Hop-poles. To conclude, the onely two plagues hee trembles at, is smal Beere, and the Spanish Inquisition.

## A Phantastique.

### *An Improuident young Gallant.*

**T**Here is a confederacy betweene him and his clothes, to bee made a puppy: view him well, and you'll say his Gentry sits as ill vpon him, as if he had bought it with his penny. He hath more places to send money to, then the Diuel hath to send his spirits: and to furnish each Mistresse, would make him run besides his wits, if he had any to lose. Hee

# Characters.

accounts bashfulness the wickedst thing in the world; and therefore studies Impudence. If all men were of his minde, all honesty would be out of fashion: hee withers his Cloathes on a Stage, as a Sale-man is forc't to doe his sutes in Birchin-lane; and when the Play is done, if you marke his rising, 'tis with a kinde of walking Epilogue betweene the two candles, to know if his Suite may passe for currant: he studies by the discretion of his Barber, to frizle like a Baboone: three such would keepe three the nimblest Barbers in the town, from euer hauing leisure to weare net-Garters: for when they haue to do with him, they haue many Irons in'th fire. He is traueled, but to little purpose, only went ouer for a squirt, and came backe againe, yet neuer the more mended in his conditions, 'cause hee carried himselfe along with him: a Scholler hee pretends himselfe, and sayes he hath sweate for it: but the truth is, hee knowes *Cornelius* farre betrer than *Tacitus*: his ordinary sports

# Characters.

are Cock-fights; but the most frequent, horse races, from whence hee comes home dry-foundred. Thus when his purse hath cast her calfe, he goes downe into the Country: where hee is brought milke and white cheese like the *Switzers*.

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## A BUTTON-MAKER of *Amsterdam,*

**I**S one that is fled ouer for his *Conscience*; and left his wife and children vpon the *Parish*. For his knowledge, hee is meereely a *Horne-booke* without a *Christ-Crosse*: afore it: and his zeale consists much in hanging his Bible in a Dutch button: hee coozens men in the purity of his cloathes: and twas his onely ioy when he was on this side, to be in Prison: he cries out, 'Tis impossible for any man to be damn'd, that liues in his Reli-



## Characters.

Religion, & his equiuocation is true: as long as a man liues in't, he cannot; but if he die in't, there's the question. Of all Feasts in the yeere, he accounts *S. Georges Feast* the prophaneſt, becauſe of *S. Georges Croſſe*, yet ſometime hee doth ſacrifice to his owne belly; provided, that he put off the Wake of his owne natiuity, or wedding, till *good Friday*. If there bee a great Feaſt in the Towne, though moſt of the wicked (as he calls them) be there, he will be ſure to bee a gueſt, and to out-eat ſix of the fatt'eſt *Burgers*: he thinkes, though he may not pray with a *Jew*, he may eat with a *Jew*: hee winks when hee prayes, and thinkes he knowes the way ſo now to heauen, that he can finde it blindfold. Latine he accounts the language of the *Beaſt* with ſeuen heads; and when he ſpeakes of his owne Countrey, cries, hee is fled out of *Babel*. Laſtly, his deuotion is *Obſtinacy*, the onely ſolace of his heart, *Contradiſtinction*; and his maine end, *Hypocriſie*.

**I**S a *Winter Grasshopper* all the yeere long that lookes backe vpon *Haruest*, with a leane paire of cheekes, neuer sets forward to meet it : his malice suckes vp the greatest part of his owne venome, and therewith im-poisoneth himselfe : and this sicknesse rises rather of *selfe-opinion*, or *over-great expectation* ; so in the conceit of his owne over-worthinesse, like a *Coistrell*, hee strives to fill himselfe with winde ; and flies against it. Any mans aduancement is the most capitall offence that can bee to his malice : yet this enuy, like *Phalaris Bull*, makes that a torment, first for himselfe, hee prepared for others: hee is a *Day-bed for the Diuell* to slumber on ; his blood is of a yellowish colour ; like those that haue beene bitten by *Vipers*; and his gaule flowes as thicke in him as oyle in a poyson'd stomacke.

## Charaders.

make. He infects all society, as thunder  
sowres wine : warre or peace, dearth or  
plenty, makes him equally discontented.  
And where he finds no cause to taxe  
the State, he descends to raile against  
the rate of Salt-butter. His wishes are  
*whirle-windes* ; which breath'd forth, re-  
turne into himsele, & make him a most  
giddy and tottering vessell. When he is  
awake, & goes abroad, he doth but walk  
in his sleepe, for his visitation is directed  
to none ; his businesse is nothing. He is  
often dumbe-mad, & goes fetter'd in his  
owne entrailles. Religion is commonly  
his pretence of discontent, though he can  
be of all religions ; therefore truely of  
none. Thus by vnnaturalizing himsele,  
some would thinke him a very dange-  
rous fellow to the State, but hee is not  
greatly to be fear'd: for this deiection  
of his, is onely like a Rogue that goes  
on his knees and elbowes in the mire, to  
further his cogging.

A mere

*A meere fellow of an House*

**E**Xamines all mens carriage but his owne; and is so kinde-natured to himselfe, hee findes fault with all mens but his owne. Hee weares his apparell much after the fashion; his meanes will not suffer him come too nigh: they afford him *Macquelines*, or *Satinisco*; but not without the Colledges next leases acquaintance; his inside is of the selfe-same fashion, not rich: but as it reflects from the glasse of selfe-liking, there *Craesus* is *Irus* to him. Hee is a *Pedant* in shew, though his title be *Tutor*; and his *Pupils*, in broader phrase, are *school-boys*. On these he spends the false gallop of his tongue; and with senselesse discourse towes them along, not out of ignorance. Hee shewes them the rinde, conceales the sap: by this meanes hee keeps them the longer, himselfe the better. He hath learnt to cough, and spit, & blow

# Characters.

blow his nose at every period, to recover his memory: and studies chiefly to set his eyes and beard to a new forme of learning. His Religion lies in waite for the inclination of his Patron; neither ebbs nor flows, but just standing water, betwixt the *Protestant* and *Parishane*. His dreames are of pluralities of Benefices and Non-residency; and when he rises, asks a long Grace to his looking glasse. Against hee comes to bee some great mans Chaplaine; he hath a habit of boldnesse, though a very Coward. He speaks swords, Fights, *Ergo's*: His pace on foot is a measure; on horse-back a gallop: for his legs are his own, though horse and spurres are borrowed. He hath lesse use then possession of Bookes. He is not so proud, but he will call the meanest Author by his name; nor so vnskilled in the Herauldry of a study, but he knowes each mans place. So ends that fellowship, and begins another.

# Characters.

*A meere Pettyfogger.*

**I**S one of *Samsons* *Parasites*: Hee sets men together by the eares, more shamefully then *P. Hories*; and in a long vacation his sport is to goe a fishing with the *Peasants*. He cannot erre before Iudgement, and then you see it, onely *writes of error* are the *Tarriers* that keepe his *Glasse* undoing somewhat the longer. Hee is a *vestry-man* in his *Parish*, and easily sets his neighbour at variance with the *Vicar*, when his wicked *Counsell* on both sides is like weapons put into mens hands by a *Fencer*, whereby they get blowes, he money. His honesty and learning bring him to *Under-Sheriffship*, in which hauing thrice runne through, hee doe's not feare the *Lieutenant* o' the *Shire*; nay more, hee feares not God. Cowardise holds him a good *Commonwealths man*; his penne is the plough, and parch-

ment

## Characters.

ment the Soyle, whence he reapes both Coyne and Curses. Hee is an *Earthquake*, that willingly will let no ground lye in quiet. Broken titles make him whole; to haue halfe in the Countrey break their Bonds, were the onely liberty of conscience. Hee would wish (though he be a *Brammist*) no neighbour of his should pay his Tithes duly, if such Sutes held continuall Riez at *Westminster*. He cannot away with the reuerend Service in our Church, because it ends with *The peace of God*. Hee lodes blowes extremely, and hath his *Chirurgian* bill of all rates, from head to foote, to incense the surie: hee would not gaine away his yeerely beatings for a good piece of mony. Hee makes his Will in forme of a Law-case, full of quiddins, that his friends after his death (if for nothing else; yet) for the veneration of Lawe, may haue cause to remember him. And if hee thought the ghosts of men did walke againe! (as they report in time of Popery) sure hee would hide

## Characters.

hide some single money in *Westminster-Hall*, that his spirit might haunt there. Only with this, I will pitch him o're the Barre, and leave him, That his fingers itch after a Brite, ever since his first pra-  
ctising of Court-hand.

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### *An Ingrosser of Corne.*

**T** Here is no vermine in the Land like him, hee standes both Heauen and Earth with pretended Dearth, when there's no cause of scarcity. His hoording in a deere yeere, is like *Arifethons Bowels in Ouid*: *Quodque vixibus esse, quodq; satis paruas populo, non sufficit vni*; he prayes daily for more inclosures, and knowes no reason in his Religion, why wee should call our forefathers dayes, *The time of ignorance*, but onely because they sold Wheate for twelue pence a bushell. He wishes that *Dan* he were at the *Moloch*; and had rather bee

cer-



## Characters.

certaine of some forraine inuasion, then of the setting vp of the Stilyard. When his barnes and garners are full (if it be a time of dearth) he will buy halfe a busheli'th' Market to serue his Household: and winnowes his Corne in the night; lest, as the Chaffe throwne vpon the water, shew'd plenty in Ægypt; so his (carried by the winde) should proclaime his abundance. No painting pleases him so well, as *Pharaohs* dreame of the seuen leane Kine, that ate vp the fat ones; that he has in his Parlor, which he will describe to you like a motion, & his cōment ends with a smothered prayer for the like scarcity. He cannot away with Tobaccō; for he is perswaded (and not much amisse) that tis a sparer of bread-corne; which he could finde in's heart to transport without Licence: but weighing the penalty, he grows mealy-mouth'd and dares not. Sweet smells he cannot abide; wishes that the pure aire were generally corrupted: nay, that the spring had lost her fragrancie for euer,

## Characters.

or we our superfluous sense of smelling, (as he rearmes it) that his Corne might not be found musty. The Poore hee accounts the Iustices intelligencers, & cannot abide them: he complaines of our negligence of discovering new parts of the world, onely to rid them from our Climate. His Sonne, by a certaine kind of instinct, he bindes Prentice to a Taylor, who all the terme of his Indenture, hath a deare yeere in's belly, and rauins bread extremely: when he comes to be a free-man (if it be a dearth) he marries him to a Bakers daughter.

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### A Deuillish Vsurer

**I**S sowed as *Cummin* or *Hempe-seede*, with curses; and he thinkes he thrives the better. He is farre better read in the *Pennall Statutes*, then the Bible; and his  
cuill

## Character:.

euill angell perfwades him, he shall sooner be saued by them. He can bee no mans friend; for all men he hath most interest in, he vndoos: and a double dealer he is certainly; for by his good will, hee euer takes the forfeit. He puts his mony to the vnnaturall Act of generation; and his Scriu'ner is the superuisor bawd to't. Good Deedes he loues none, but Seal'd and Deliuered: nor doth he with any thing to thrive in the Countrey, but Bee-hiues; for they make him wax rich. He hates all but Law-Latine, yet thinks he might be drawne to loue a Scholler, could he reduce the yeere to a shorter compasse, that his vse money might come in the faster. He seemes to be the sonne of a Iaylor, for all his estate is in most heauy & cruel bonds. He doth not giue, but sell daies of paiement, & those at the rate of a mans vndoing: he doth only feare the day of Iudgement should fall sooner, thā the paiement of som great sum of money due to him: hee remoues his lodging when a subsidie comes; & if

## Characters.

hee bee found out, and pay it, he grumbles Treason; but tis in such a deformed silence, as Witches raise their spirits in. Grauity hee pretends in all things, but in his priuate Whore; for hee will not in a hundred pound take one light fixepence; and it seemes hee was at *Tilbury Campe*; for you must not tell him of a *Spaniard*. Hee is a man of no conscience; for (like the *lake-farmer* that swounded with going into Bucklersbury) hee falls into a cold sweat, if hee but looke into the Chauncerie: thinkes in his Religion, wee are in the right for euery thing, if that were abolisht: hee hides his money as if hee thought to find it againe at the last day, and then begin's old trade with it. His clothes plead prescription; and whether they or his body are more rotten, is a question: yet should hee liue to bee hang'd in them, this good they would doe him, The very Hangman would pittie his ease. The Table hee keepes, is able to sterue twenty tall men; his seruants

## *Characters:*

uants haue not their liuing, but their dying from him, & that's of Hunger. A spare diet he commends in all men, but himselfe: he comes to Cathedrals only for loue of the singing-boyes, because they looke hungry. He likes our Religion best, because tis best cheape; yet would faine allow of Purgatorie, cause 'twas of his Trade, and brought in so much money: his heart goes with the same snaphance his purse doth, tis seldom open to any man: friendship hee accounts but a word without any signification; nay, he loues all the world so little, that & it were possible, he would make himselfe his owne Executor: for certaine, hee is made Administrator to his owne good name, while he is in perfect memory, for that dyes long afore him; but he is so far from being at the charge of a Fuuerall for it, that he lets it stinke aboue ground. In conclusion, for neighbourhood, you were better dwell by a contentious Lawyer. And for his death, tis either Surfet, the Pox, or des-

# Characters.

paire, for feldome such as he die of Gods making, as honest men should do.

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## *A Water-man*

**I**S one that hath learnt to speake well of himselfe; for alwaies he names himselfe, *The first Man*. If he had betane himself to some richer Trade, he could not haue choos'd but done well. For in this (though it be a meane one) he is still plying it, and putting himselfe forward. He is euermore telling strange Newes, most commonly lyes. If he be a Sculler, aske him if he be married, he'l equiuocate and sweare he's a single man. Little trust is to be giuen to him, for he thinks that day he does best, when he fetches most men ouer. His daily labour teaches him the art of dissembling: for like a fellow that rides to the pillory, he goes not thar way he lookes: he keepes such a bawling at Westminster, that if the Lawyers were not acquainted with it, an

## Characters.

an order would be tane with him. When he is vpon the Water, he is Fare-company: when he comes ashore, he mutinies; and contrary to all other Trades, is most surly to Gentlemen, when they tender payment: the Play-houses onely keepe him sober; and as it doth many other Gallants, make him an after-noonnes man. London-bridge is the most terriblest eye-sore to him that can be. And to conclude, nothing but a great *Presse*, makes him flye from the River; nor any thing, but a great *Frost*, can teach him any good manners.

# Characters.

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## *A Reverend Iudge*

**I**S one that desires to haue his greatness, onely measur'd by his goodnes: his care is to appeare such to the people, as he would haue them bee; and to bee himselfe such as he appeares; for vertue cannot seeme one thing, & be another: hee knowes that the hill of greatness yeeldes a most delightfull prospect; but withall, that it is most subiect to lightning, and thunder: and that the people, as in ancient *Tragedies*, sit & censure the actions of those in authority: he squares his owne therefore, that they may farre bee aboute their pittie: hee wishes fewer Laws, so they were better obseru'd: and for those are mulctuarie, he vnderstands their institution not to be like briers or Springes, to catch euery thing they lay hold of; but like Sea-markes (on our dangerous *Goodwin*) to auoide the ship-wracke



## *Characters.*

wracke of ignorant passengers: he hates to wrong any man; neither hope, nor despaire of preferment can draw him to such an exigent: hee thinkes himselfe then most honourably seated, when hee giues mercy the vpper hand: hee rather striues to purchase good name, then land; and of all rich stufes forbidden by the Statute, loathes to haue his Followers weare their cloathes cut out of bribes and extortions. If his Prince call him to higher place, there hee deliuers his minde plainly, and freely, knowing for truth, there is no place wherein dissembling ought to haue lesse credit, than in a Princes Councell. Thus honor keeps peace with him to the graue, and doth not (as with many) there forsake him, and goe backe with the Heralds: but fairely sits ore him, and broods out of his memory, many right excellent Common-wealths men.

*A vertuous*

*A vertuous Widow*

**I**S the Palme-tee, that thrives not after the supplanting of her husband. For her childrens sake shee first marries, for she married that she might haue childrē, and for their sakes she marries no more. She is like the purest Gold, only imploied for Princes medals, shee neuer receiues but one mans impressiō; the large ioynture mooues her not, titles of honor cannot sway her. To change her name, were (shee thinkes) to commit a sinne should make her asham'd of her husband's calling. She thinks she hath traueled all the world in one man; the rest of her time therfore she directs to heauen. Her maine superstition is, she thinks her husbands ghost would walk, should she not performe his will: she would do it, were there no Prerogatiue Court. She giues  
much

## Characters.

much to pious vses, without any hope to merit by them: and as one Diamond fashions another, so is she wrought into workes of Charity, with the dust or ashes of her husband. She liues to see her selfe full of time; being so necessarie for earth, God calls her not to heauē, till she be very aged: and euen then, though her naturall strength faile her, she stands like an ancient *Pyramid*; which the lesse it grows to mans eie, the neerer it reaches to heauen. This latter Chastity of hers, is more graue and reuerend, then that ere she was married: for in it, is neither hope, nor longing, nor feare, nor iea-lousie. She ought to be a mitrour for our yongest Dames to dresse themselves by, when she is fullest of wrinkles. No calamity can now come neere her; for in suffering the losse of her Husband, she accounts all the rest trifles. She hath laid his dead body in the worthiest monument that can be: She hath buried it in her owne heart. To conclude, She is a Relique, that without any supersti-

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# Characters.

tion in the world, though she will not be kist, yet may be reuerenc't.

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## *An ordinary Widdow*

**I**S like the Heraulds Hearse-cloth; she ierues to many funerals, with a very little altering the colour. The end of her Husband begins in teares; and the end of her teares begins in a Husband. Shee vses to cunning women to know how many Husbands shee shall haue, and neuer marries without the consent of sixe Midwiues. Her chiefeft pride is in the multitude of her Suitors; and by them shee gaines: for one serues to draw on another, and with one at last shee shootes out an other, as Boyes doe Pellets in Elderne Gunnes. Shee commends to them a single life, as Horse-coursers doe their Iades, to put them away. Her fancy is to one of the biggest of.

## Characters.

of the Gard, but Knighthood makes her draw in a weaker Bow. Her seruants or kinsfolke, are the Trumpeters that summon any to this combate; by them shee gaines much credit, but loseth it againe in the old Prouerbe : *Fama est mendax*. If she liue to be thrice married, she seldome failes to coozen her second Husbands Creditors. A Churchman shee dare not venture vpon; for shee hath heard widdowes complain of dilapidations : nor a Souldier, though hee haue Candle-rents in the Citie, for his estate may be subiect to fire : very seldome a Lawyer, without he shewes his exceeding great practise, & can make her case the better: but a Knight with the old rent may doe much, for a great comming in is all in all with a widdow : cuer prouided, that most part of her Plate and Jewels ( before the wedding ) be conceal'd with her Scriuener. Thus like a too-ripe Apple, shee falles off her selfe: but hee that hath her, is Lord but of a filthy purchase, for the title is crack't.

## Characters.

crack't. Lastly, while she is a widdow, obserue her, she is no morning woman: the euening, a good fire, and sacke, may make her listen to a husband: and if euer she be made sure, tis vpon a full stomacke to bed-ward.

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### *A Quacksaluer*

**I**S a Mountebanke of a larger Bill than a Taylor; if hee can but come by names enow of diseases to stuffe it with, tis all the skill he studies for. He tooke his first beginning from a Cunning woman, and stole this blacke Art from her, while he made her seacoale fire. All the diseases euer sinne brought vpon man, doth he pretend to be a Curer of; when the truth is, his maine cunning is Corn-cutting. A great plague makes him, what with rayling against such, as leaue their cures for feare of infection, and in friendly

## Characters.

friendly breaking Cake-bread, with the Fish-wiues at funerals, he utters a most abominable deale of *Carduus water*, and the Conduits cry out, All the Learned Doctors may cast their Cappes at him. He parts stakes with some Apothecary in the suburbs, at whose house hee lies: and though he be neuer so familiar with his wife, the Apothecary dares not (for the richest horne in his Lhop) displease him. All the Midwiues in the Towne are his Intelligencers; but Nurses and young Marchants Wiues (that would faine conceiue with child) these are his Idolaters. He is a more vniust bone-setter, than a dice-maker; he hath put out more eyes then the small Poxe; made more deafe than the *Cataracts* of *Nilus*; lamed more than the Gowte: shrunk more sinews thā one that makes bowstrings, & kild more idly than Tobacco. A Magistrate that had any way so noble a spirit, as but to loue a good horse well, would not suffer him to be a farrier: his discours is vomit, & his ignorance,

## Characters.

rance, the strongest purgation in the world: to one that would be speedily cured, he hath more delayes and doubles, then a Hare, or a Law-suit: he seekes to set vs at variance with nature, and rather then hee shall want diseases, hee'l beget them. His especiall practice (as I said afore) is vpon women; labours to make their minds sicke, ere their bodies feele it, and then ther's worke for the Dog-leach. He pretends the cure of mad-men; and sure hee gets most by them, for no man in his perfect wit would meddle with him. Lastly, he is such a Juggler with Vrinals, so dangerously vnskilfull, that ifeuer the City will haue recourse to him for diseases that need purgation, let them employ him in scowring *Moore-ditch*.

*A Canting*



# Characters.

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## *A Canting Rogue.*

**T**Is not vnlikely but he was begot by some Intelligencer vnder a hedge; for his mind is wholly giuen to trauell. Hee is not troubled with making of Ioyntures: he can diuorce himself without the fee of a Proctor, nor feares he the cruelty of ouer-seers of his will. He leaues his children all the world to Cant in, & all the people to their fathers. His Language is a constant tongue, the Northerne speech differs from the South, Welsh from the Cornish: but Canting is generall, nor euer could be altered by conquest of the *Saxon, Dane, or Norman*. He will not beg out of his limit though hee sterue; nor breake his oath if hee sweare by his *Salomon*, though you hang him: and hee payes his custome as truly to his Grand Rogue, as tribute is paid to the great Turke. The

## Characters.

March Sunne breedes agues in others,  
but hee adores it like the *Indians* ; for  
then beginnes his progresse after a hard  
winter. Ostlers cannot indure him, for  
hee is of the Infantry, and serues best on  
foot. He offends not the Statute against  
the excesse of apparell, for hee will goe  
naked, and counts it a voluntary pe-  
nance. Forty of them lye in a Barne to-  
gether, yet are neuer sued vpon the Sta-  
tute of Inmates. If hee were learned, no  
man could make a better description of  
*England* ; for he hath trauel'd it ouer  
and ouer. Lastly, hee brags, that his  
great houses are repaired to his  
hands, when Churches go  
to ruine : and those  
are prisous.

*A French*

*A French Cooke.*

**H**E learnt his trade in a Towne of  
 Garifon neere famish't, where hee  
 practised to make a little go farre; some  
 drive it from more antiquity, and say,  
*Adam* (when he pickt fallets) was of his  
 occupation. He doth not feed the belly,  
 but the Palate; & though his command  
 lie in the Kitchin (which is but an infe-  
 rious place) yet shall you find him a ve-  
 ry sawcy cōpanion. Ever since the wars  
 in *Naples*, he hath so minc't the ancient  
 and bountifull allowance, as if his Nati-  
 on should keepe a perpetuall diet. The  
 Servingmen call him the last relique of  
 Popery, that makes men fast against  
 their conscience. He can be truly said  
 to be no mās fellow but his Masters: for  
 the rest of his servants are starved by  
 him. He is the prime cause why Noble-

## *Characters.*

men build their houses so great : for the smalnesse of their Kitchin, makes the house the bigger : and the Lord calls him his Alchymist that can extract gold out of hearbs, rootes, mushromes, or any thing: that which he dresses, we may rather call a drinking, then a meale; yet he is so full of variety, that he brags, & truly, that he gives you but a taste of what he can doe: he dare not for his life come among the butchers; for sure they would quarter and bake him after the English fashion; hee's such an enemy to Beefe and Mutton. To conclude, hee were onely fit to make a fune-rall feast, where men should eat their victuals in mourning.

*A Sexton*

# Characters:

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## A Sexton

**I**S an ill-willer to humane nature. O all Prouerbs, hee cannot endure to heare that which says, We ought to liue by the quicke, not by the dead. He could willingly all his life time be confindeto the Church-yard ; at least within five foot on't: for at euery Church stile, commonly ther's an Ale-house ; where let him be found neuer so idle pated, hee is still a graue drūlkard. He breaks his fast heartilest while hee is making a graue, and saies, the opening of the ground makes him hungry. Though one would take him to bee a Slouen, yet hee loues cleane linnen extremely, and for that reason takes an order that fine holland sheetes be not made wormes meat. Like a Nation called the *Cusani*, hee weepes when any are borne, and laughs when they die the reason; he gets by Burials,

## Characters.

not Christnings: he will hold argument in a Tauerne ouer Sack, till the Diall and himself be both at a stand: he neuer obserues any time but Sermon time, & there hee sleepest by the houre-glasse. The Rope-maker payes him a pension, and hee payes tribute to the Physician; for the Physician makes worke for the Sexton, as the Ropemaker for the hangman. Lastly, he wishes the Dog-dayes would last all yeere long: and a great plague is his yeere of Iubilee.

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### *A Iesuite*

**I**S a larger Spooke for a Traytour to feed with the Deuill, then any other Order: vnclasp him, and hee's a gray Wolfe, with a golden Starre in the forehead: so superstitiously he followes the Pope, that he forsakes Christ, in not giuing *Cesar* his due. His vowes seeme heauenly; but in meddling with State-businesse,

## Characters.

businesse, he seemes to mixe heauen and earth together. His best Elements, are Confession and Penance: by the first, he finds out mens inclinations; and by the latter, heapes wealth to his Seminary. Hee sprang from *Ignatius Loyola*, a *Spanish* Souldier; and though he were found out long since the inuentiō of the Canon, 'tis thought hee hath not done lesse mischiefe. He is a halfe Key to open Princes Cabinets, and pry into their Counsels; and where the Popes excommunication thunders, hee holdes it no more sinne the decrowning of kings, then our Puritanes doe the suppression of Bishops. His order is full of irregularitie and disobedience; ambitious about all measure; for of late dayes, in *Portugall* and the *Indies*, he reiected the name of Iesuite, and would be call'd Disciple, In *Rome*, and other Countries that giue him freedome, he weares a maske vpon his heart; in *England* he shifts it, & puts it vpon his face. No place in our Climate hides him so securely as a Ladies

## Characters.

**Chamber** : the modesty of the *Purse-  
want* hath only forborne the bed, and so  
mist him. There is no Disease in Chri-  
stendom, tht may so properly be call'd  
*The Kings Evil*. To conclude, would you  
know him beyond Sea? In his Semina-  
ry, hee's a Fox; but in the Inquisition, a  
Lyon Rampant.

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*An excellent Actor.*

**V** Whatsoever is commendable to  
the graue Orator, is most ex-  
quisitely perfect in him; for by a full  
and significant action of body, hee  
charmes our attention: sit in a full Thea-  
ter, and you will thinke you see so  
many lines drawne from the circumfe-  
rence of só many eares, whiles the  
*Actor* is the *Center*. He doth not strue  
to make nature monstrous, she is often  
seene in the same Scene with him, but  
neither



# Characters.

neither on Stilts nor crutches; and for his voice, tis not lower then the prompter; not lowder then the Foile or Target. By his action hee fortifies morall precepts with examples; for what wee see him personate; we think truely done before vs: a man of a deepe thought might apprehend, the ghost of our ancient *Heroes* walk't againe, and take him (at seuerall times) for many of them. Hee is much affected to painting, and tis a question whether that make him an excellent Player, or his Playing an exquisite Painter. He addes grace to the Poets labours: for what in the Poet is but ditty, in him is both ditty and musicke. He entertaines vs in the best leasure of our life, that is betweene meales, the most vnfit time either for study or bodily exercise. The flight of Hawkes and chase of wilde Beasts, either of them are delights noble: but some thinke this sport of men the worthier, despight all *calumny*. All men haue beene of his occupation: and indeed,

## *Characters.*

deed, what hee doth fainedly, that doe others essentially : this day one playes a Monarch, the next a private person. Here on acts a Tyrant, on the morrow an Exile : A Parasite this man to night. to morrow a Precisian, and so of diuers others. I obserue, of all mē liuing, a worthy actor in one kinde is the strongest motiue of affection that can be: for when hee dies, wee cannot be perswaded any man can doe his parts like him. But to conclude, I value a worthy Actor by the corruption of some few of the quality, as I would do gold in the oare; I should not mind the drosse, but the purity of the metall.

*A Franklin.*

# Characters.

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## *A Franklin.*

**H**is outside is an ancient Yeoman of England, though his inside may giue armes (with the best Gentleman) and ne're see the Herauld. There is no truer seruant in the House then himselfe. Though hee be Master, he sayes not to his seruants, Go to field, but, Let vs goe; and with his owne eye, doth both fatten his flocke, and set forward all manner of husbandrie. Hee is taught by nature to bee contented with a little; his owne fold yeelds him both food and rayment: hee is pleas'd with any nourishment God sends, whilest curious gluttonie ransackes, as it were, *Noahs Arke* for food, onely to feed the riot of one meale. He is ne'r knowne to goe to Law; vnderstanding, to bee Law-bound among men, is like to bee hide-bound among his beasts; they thrive not vnder it: and that such men sleep

## Characters.

leepe as vnquietly, as if their pillowes were stufte with Lawyers pen-kniues. When he builds, no poore Tenants cottage hinders his prospect: they are indeed his Almes-houses, though there be painted on them no such superscriptiō: he neuer sits vp late, but when he hunts the Badger, the vow'd foe of his Lambs: nor vses he any cruelty, but when hee hunts the Hare, nor subtilty, but when he setteth snares for the Snite, or pit-falls for the Black-bird; nor oppressi-on, but when in the moneth of Iuly, he goes to the next Riuer, and sheares his sheepe. He allowes of honest pastime, and thinkes not the bones of the dead any thing bruised, or the worse for it, though the country Lasses dance in the Church-yard after Euen-song. Rocke Munday, and the Wake in Summer, shrouings. the wakefull ketches on Christmas Eue, the Hoky, or Seed cake, these he yeerely keepes, yet holds them no reliques of popery. He is not so inquisitiue after newes deriued from the priuie

## Characters.

pruie clozet, when the finding an eiery of Hawkes in his owne ground, or the foaling of a colt come of a good straine, are tydings more pleasant, more profitable. Hee is Lord paramount within himselfe, though he hold by neuer so meane a Tenure; and dyes the more contentedly (though he leaue his heire young) in regard helcaues him not liable to a couetous Guardian. Lastly, to end him; hee cares not when his end comes, he needs not feare his Audit, for his *Quietus* is iu heauen.

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### *A Rymer*

**I**S a fellow whose face is hatcht all ouer with impudence, and should hee bee hang'd or pilloried, tis armed for it. Hee is a Iuggler with words, yet practises the Art of most vncleanly

conueyance. He doth boggle very often;  
and because himselfe winks at it, thinks  
tis not perceiued: the maine thing that  
euer hee did, was the tune hee sang to.  
There is nothing in the earth so pittiful-  
full, no not an Ape-carrier, hee is not  
worth thinking of, & therefore

I must leaue him as na-  
ture left him; a  
Dunghill not  
well laid to-  
gether.

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*A Conctous*

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## A Covetous man.

**T**His man would loue honour and adore God, if there were an L. more in his name : Hee hath coffind vp his soule in his chests before his body; Hee could wish he were in *Mydas* his taking for hunger, on condition he had his chymicall quality. At the grant of a new subsidy he would gladly hang himselfe, were it not for the charge of buying a Rope, and beginnes to take mone. vp. on vsf, when he heares of a priuy seale. His morning praier is to ouer-looke his bagges, whose euery parcell begets his adoration. Then to his studies, which are how to coozen this Tenant, begger that widow, or to vndo some Orphane. Then his bonds are viewed, the well-knowne dayes of payment con'd by heart; and if he euer pray, it is, some one may breake his day, that the beloued forfeiture may bee obtained. His vsf is doubled,

## Characters.

doubted, and no one sixpence begot or borne, but presently by an vntimely thrift it is getting more. His chimney must not bee acquainted with fire, for feare of mischance, but if extremitie of cold pinch him, hee gets him heat with looking on, and sometime remoouing his aged wood-pile, which he meanes to leaue to many descents, till it hath outliued all the woods of that Countrey. He neuer spends candle but at Christmas (when he has them for new-yeeres gifts) in hope that his seruants will breake glasses for want of light, which they doubly pay for in their wages. His actions are guilty of more crimes then any other mens thoughts, and he conceiues no sin which he dare not act saue onely lust, from which he abstaines for feare he should bee charged with keeping Bastards: once a yeere he feasts, the reliques of which meale shall serue him the next quarter. In his talke he railes against eating of breakefasts, drinking betwixt meales, and swears he is impo-

uerished



## Characters.

uerished with paying of tythes. He had rather haue the frame of the world fall, then the price of Corne. If he chance to trauell, he curses his fortune that his place binds him to ride, and his faithfull cloake-bag is sure to take care for his prouision. His nights are as troublesome as his dayes, euery Rat awakes him out of his vnquiet sleepes. If he haue a daughter to marry, he wishes he were in Hungary or might follow the custom of that country, that all her portion might bee a wedding Gowne. If he fall sicke, hee had rather die a thousand deaths, than pay for any physicke : and if hee might haue his choyce, he would not go to heauen but on condition he may put money to vse there. In fine, he liues a drudge, dies a wretch, that leaues a heape of pelfe ( which so many carefull hands had scraped together ) to haste after him to hell, and by the way it lodges in a Lawyers purse.

## *The proud man*

**I**S one in whom pride is a quality that condemnes euery one besides his master, who when he weares new cloathes, thinks himselfe wrong'd, if they be not obseru'd, imitated, and his discretion in the choice of his fashion and stuffe applauded : when hee vouchsafes to blesse the ayre with his presence, hee goes as neere the wall as his Sattin suit will giue him leaue, & euery passenger he viewes vnder the eye-browes, to obserue whether hee vailes his bonnet low enough, which hee returnes with an Imperious Nod: he neuer salutes first, but his farewell is perpetuall. In his attire he is effeminate, euery haire knows his owne station ; which if it chance to lose, it is checkt in again with his pocket combe. He had rather haue the whole Cōmonwealth out of order, then the least member

ber of his Muchato, and chooses rather to lose his patrimony, than to haue his band ruffled; at a feast if he be not placed in the highest seate, he eats nothing, howsoeuer, he drinckes to no man, talkes with no man for feare of familiarity. He professeth to keepe his stomacke for the Pheasant or the Quaille, and when they come, he can eat little, he hath been so cloyed with them that yeere, although they be the first he saw. In his discourse he talks of none but Priuy Councillors, and is as prone to be-lye their acquaintance, as he is a Ladies fauors: if he haue but twelue-pence in's purse, he will giue it for the best roome in a play-house. He goes to sermons, onely to shew his gay cloathes, and if on other inferiour daies he chance to meete his friend, he is sorry he sees him not in his best suite.

## *A Prison.*

**I**T should be Christs Hospital: for most of your wealthy Citizens are good benefactors to it; and yet it can hardly be so, because so few in it are kept vpon Almes. Charities house and this, are built many miles asunder. One thing notwithstanding is here praise-worthy, for men in this persecutiō cannot chuse but proue good Christians, in that they are a kinde of Martyrs, & suffer for the trueth. And yet it is so cursed a piece of Land, that the sonne is ashamed to be his fathers heire in it. It is an infected pest-house all the yeere long: the plague fores of the Law, are the diseases heere hotly reigning. The Surgeons are Attornies & Pettifoggers, who kill more than they cure. *Lord haue mercy vpon vs,* may well stand ouer these doores, for  
debt

## Characters:

debt is a most dangerous and catching City pestilence. Some take this place for the walkes in Moore-fields, (by reason the madmen are so neere) but the crosses here and there are not alike. No: it is not halfe so sweet an ayre. For it is the Dunghill of the Law, vpon which are throwne the ruines of Gentry, & the nasty heaps of voluntary decayed Bankrupts, by which means it comes to be a perfect medall of the iron Age, sithence nothing but gingling of keyes, rattling of shackls, bolts, & grates are here to be heard. It is the horse of Troy, in whose wombe are shut vp all the mad Greekes that were men of action. The *Nullum in vacuo* (vnlesse in prisoners bellies) is here truly to be proued. One excellent effect is wrought by the place it selfe, for the arrantest coward breathing, being posted hither, comes in three dayes to an admirable stomacke. Does any man desire to learne musick? euery man here sings *Lachryma* at first sight, and is hardly out; hee runnes diuision vpon euery

## Characters.

note; and yet ( to their commendations  
bee it spoken) none of them (for all that  
diuision) doe trouble the Church. They  
are no Anabaptists ; if you aske vnder  
what Horizon this climate lyes, the *Ber-*  
*moodas* and it are both vnder one and  
the same height. And whereas some  
suppose that this Island (like that) is  
hauerted with diuels, it is not so . for  
those diuels ( so talked of, and feared )  
are none else but hoggish Iaylors.  
Hither you need not sayle, for it is a  
ship of it selfe : the Masters side is the  
vpper decke. They in the common  
Iayle lye vnder hatches, & helpe to bal-  
last it. Intricate cases are the Tacklings,  
Executions the Anchors, Capiasses the  
Cables, Chancery-bills the huge Sayles,  
a long Terme the Mast, Law the heime,  
a Iudge the Pylot, a Coucel the Purser,  
an Atturney the Boatswain, his fleeting  
Cleark the Swabber, Bonds, the waues,  
out-lawries gusts, the Verdicts of Iuries  
rough windes, Exrents the Rockes that  
split all in pieces. Or if it be not a Ship,  
yet

## *Characters.*

yet this & a ship differ not much in the building; the one is a mooving miserie, the other a standing. The first is seated on a Spring, the second on Piles. Either this place is an Embleme of a Bawdy-house, or a Bawdy-house of it: for nothing is to be seene (in any roome) but scurvy beds and bare walles. But (not so much to dishonor it) it is an Vniuersity of poore Schollers, in which three arts are chiefly studied: To pray, to curse, and to write Letters.

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### *A Prisoner*

**I**S one that hath beene a monied man, and is still a very close fellow; who-soeuer is of his acquaintance, let them make much of him, for they shall finde him as fast a friend as any in England: he is a sure man, & you know where to finde him. The corruption of a Bankrupt, is commonly the generatiō of this creature:

creature: hee dwels on the backe side of the world, or in the Suburbes of Societie, and liues in a Tenement which he is sure none will goe about to take ouer his head. To a man that walkes abroad, he is one of the *Antipodes*; That goes on the top of the world; and This vnder it. At his first comming in, he is a *piece of new coyne*, all sharking old prisoners lye sucking at his purse. An old man and he are much alike, neyther of them both goe farre. They are still angry, and peeuish, and they sleepe little. Hee was borne at the *fall of Babel*, the confusion of Languages is only in his mouth. All the Vacations, he speaks as good English, as any man in England, but in *Term time* he breaks out of that hopping one-legg'd pace, into a *racking trot* of *Issues, Billes, Replications, Reioynders, Demurres, Querelles, Subpenaes, &c.* able to fright a simple Countrey fellow, and make him belceue he *Coniures*. Whatsoeuer his Complexion was before, it *turnes* (in this place) to *Choller* or deepe

*Melan-*



# Characters.

*Melancholly*, so that hee needes euery  
houre to take Physick to loose his bo-  
dy, for that (like his estate) is very *foule*  
and *corrupt*, and extremely *hard hound*.  
The taking of an *Execution* off his sto-  
mack, giues him fīue or six stooles, and  
leaues his body very soluble. The *with-*  
*drawing* of an Action, is a *Vomit*. Hee  
is no sound man, and yet an vtter Bar-  
rester (nay, a Sargeant of the Case) will  
fecde heartily vpon him, hee is very  
good picking meate for a Lawyer.  
The Barber Surgeons may (if they will)  
begge him for an *Anatomic* after he hath  
suffered an Execution, an excellent Le-  
cture may be made vpon his body: for  
he is a kinde of dead carkasse, *Creditors*,  
*Lawyers*, and *Iaylors* deuoure it: *Creditors*  
pecke out his eyes with his owne teares,  
*Lawyers* flay off his owne skinne, and  
lappe him in parchment, and *Iaylors* are  
the *Promethean vultures* that gnaw his  
very heart. He is a bond-slaue to the  
Law, and (albeit he were a Shop-keeper  
in *London*) yet he cannot with safe con-

## Characters.

science write himself a *freeman*. His *Religion* is of five or sixe colours; this day he prays that God would turne the hearts of his Creditors: and to morrow he curseth the time that euer he saw them. His *apparell* is dawb'd commonly with *Statute lare*, the *suite* it selfe of *durance*, and the *hose* full of long Paines. He hath many other lasting suites, which he himself is neuer able to *weare* out, for they *weare* out him. The *Zodiaque* of his life, is like that of the *Sun* (marry not halfe so glorious.) It begins in *Aries*, and ends in *Pisces*. Both *Head* and *Feet* are (all the yeere long) in troublesome and laborious *motions*; and *Westminster Hall* is his *Spheare*. Hee liues betweene the two *Tropiques*, (*Cancer* & *Capricorne*) and by that means is in double danger (of crabbed Creditors) for his *parse*, and *hories* for his *head*; if his wiues heeles bee light. If hee be a *Gentleman*, he alters his *armes* so soone as he comes in. Few (heere) carry *fields* or *argent*, but whatsoeuer they bare before, here they giue onely *Sables*. Whiles he

## Characters.

lies by it, he's traueilling ore the *Alps*, & the hearts of his creditors are the snows that lye vnmelted in the middle of Summer. Hee is an *Almanacke* out of date: none of his dayes speakes of faire Weather. Of all the files of men, he marcheth in the last, and comes limping, for he is shot, and is no man of this world. Hee hath lost his way, and being benighted, strayed into a Wood full of *wolves*; and nothing so hard as to get away, without being deuoured. He that waikes from six to six in *Pauls*, goes still but a quoytes cast before this man.

*A Creditor*

# Characters.

## A Creditor

**I**S a fellow that tormēts men for their good *conditions*. He is one of *Dencalions* sons begotten of a stone. The marble Images in the Temple Church, that lye crosse-legg'd, do much resemble *him*, saying that *this* is a little more *crosse*. Hee weares a forfeited bond vnder that part of his girdle where his *thumbe* stickes, with as much pride as a *Welshmā* does a *Leek* on *S. Davids* day, & quarrels more and longer about it. Hee is a *Catchpoles* mornings draught: for the news that such a gallant's come yesternight to Town, drawes out of him both muscadel and mony too. He saies the *Lords praier backwards*, or (to speake better of him) he hath a *Pater noster* by himselfe, & that *particle*, *Forgive vs our debts, as we forgive others*, &c. hee either quite leaues out, or els leaps ouer it. It is a dangerous rub in the alley of his conscience. He is the *Bloud-hound* of the *law*, and hunts *sonnter*, very swiftly and with great iudge-

## Characters.

iudgement. Hee hath a *quicke sent* to smell out his game, and a good *deepe mouth* to pursue it, yet neuer opens till hee bites, and bites not but hee *killles*, or at least drawes *blood*, and then he *pincheth* most *diggedly*. Hee is a Lawyers Moyle, and the onely Beast vpon which he *ambles* so often to Westminster. And a *Lawyer* is his God *Almighty*, in *him* onely he trusts, to *him* he flies in all his troubles, from *him* he seekes succour; to *him* he prays, that hee may by his meanes ouercome his enemies: *Him* does hee worship both in the *Temple* and *abroad*, and hopes by *him* and good *Angels*, to prosper in all his *actions*. A Scriuener is his *Farriar*, & helps to recouer all his diseased and maimed Obligations. Eue-ry Tearme hee sets vp a *Tenters* in Westminster Hall, vpon which he racks and stretches Gentlemen like English *broad-cloth*, beyond the staple of the Wooll, till the threds cracke, and that causeth them with the least wet to shrink, and presently to weare *bare*: Marrie hee handles

handles a Citizen (at least if himsef be one) like a piece of *Spanifh cloth*, giues him only a twitch, and straines him not too hard, knowing how apt he is to *break of himsef*, and then he can cut nothing out of him but shreds. To the one, hee comes like *Tamberlaine*, with his *blacke and bloody flage*. But to the other, his white one hangs out, and (vpon the parley) rather then faile, he takes ten groats i' th' pound for his *ransom*, & so lets him march away with *Bagge and Baggage*. From the beginning of *Hilary* to th' end of *Michaëlmas*, his purse is full of *Quick-siluer*, and that sets him running from *Sun-rise* to *Sunset* vp *Fleetstreete*, and so to the *Chancery* from thence to *Westminster*, then backe to one *Court*, after that to another; then to *Atturney*, then to a *Coun-celloer*, and in euery of these places, hee melts some of his *fat* (his money.) In the vacation hee goes to *grasse*, and gets vp his *flesh* againe, which hee bates as you heard. If he were to be hang'd, vnlesse he could be sa'd by his book, he cannot  
for

## Characters.

for his heart call for a *Psalme of mercy*. He is a *Law-trap* baited with parchment and wax; the fearefull *Mice* he catches, are debtors, with whom *scratching Attorneyes* (like cats) play a good while, and then mouze them. The belly is an *unsatiable creditor*, but man worse.

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### A Sergeant

**V. V** As once taken (when hee bare office in his parish) for an honest man. The spawne of a *decaied Shop-keeper* begets this *Fry*; out of that *dunghill* is this *Serpents egge* hatched. It is a *Diuell* made somtimes out of one of the twelve *Companics*, and does but study the part and rehearse it on earth, to bee perfect when he comes to act it in hel: that is his stage. The hangman and he are *twinn*; onely the *Hangman* is the elder Brother, and he dying without issue (as cōmonly hee does, for none but a *Rope-makers widdow*

## Characters.

widdow will marry him ) this then inherites. His *habit* is a long *Gowne*, made at first to couer his knauery, but that *growing* too monstrous, hee now goes in *luffe* : his Conscience and that, being both *cut* out of one Hide, and are of one toughnesse. The *Counter gate* is his *ken-nell*, the *whole City* his *Paris garden*, the miserie of a poore man (but especially a badde liuer) is the *Offalles* on which he feedes. The *Deuill* cals him his *white sonne* ; hee is so like him, that he is the worse for it, and hee takes after his Father ; for the one *torments bodies*, as fast as the other *tortures soules*. Money is the *Crust* hee leapes at : *Crie*, a *Ducke a a Ducke*, and he plunges not so eagerly as at *this*. The *dogges chaps water* to fetch nothing else : hee hath his name for the same quality ; For *Sergeant*, is *Quasi See Argent*, looke you *Rogue* here is mony. He goes *muffled* like a Theefe, and caries still the markes of one, for hee *steales* vpon man cowardly, *Pluckes* him by the Throate, makes him *stand*, and



# Characters.

and fleeces him. In this they differ, the  
theefe is more *valiant* and more *honest*.  
His walkes in Terme time are vp *Fleet-*  
*street*, at the end of the Terme vp *Hol-*  
*borne*, and so to *Tyburne*, the gallowes  
are his purlues, in which the *Hang-man*  
and *Hee* are *Quarter rangers*, the one  
*turnes* off, and the other *cuts downe*. All  
the vacation he lies imboag'de behinde  
the lattice of some blind, drunken, baw-  
dy Ale-house, and if he spie his prey, out  
he leapes, like a free-booter, and rifles;  
or like a *Ban-dog* worries. No Officer to  
the City, keeps his oath so *uprightly*;  
he neuer is forsworne, for he swears to  
be *true Varlet* to the City, and he conti-  
nues so to his dying day. *Mace*, which is  
so comfortable to the stomacke in all  
kinde of meats, turnes in his hand to  
mortall poyson. This Rauen pecks not  
out mens eyes as others doe, all his spite  
is at their shoulders, and you were bet-  
ter to haue the *Night-Mare* ride you,  
then this *Incubus*. When any of the  
Furies of Hell die, this *Cacodemon* hath

## Characters.

the reuerſion of his place. He will venture as desperately vpon the *Pox* as any *Roaring Boy* of them all. For when hee arreſts a *whore*, himſelfe puts her in common baile at his owne perill, and ſhee paies him ſoundly for his labour; vpon one of the Sheriffes Cuſtards hee is not ſo greedy, nor ſo ſharpe ſet, as at ſuch a ſlew-pot. The City is (by the cuſtome) to feed him with good meat, as they ſend dead horſes to their hounds, onely to keepe them both in good heart, for not onely thoſe *Curs* at the *Dog-houſe*, but theſe within the walles, are to ſerue in their places, in their ſeuerrall huntings. He is a Citizens birdlime, and where he holds, he hangs,

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### *His Yeoman*

**I**S the *Hanger* that a *Sergeant* weares by his ſide, it is a falſe *Die* of the ſame *Bale*,

*Bale*, but not the same *Cat*, for it runnes some-what *higher*, and does more mischief. It is a *Tumbler* to driue in the *Conies*. He is yet but a *bungler*, and knowes not how to cut vp a man without *tearing*, but by a pattern. One *Term* fleshes him, or a *Fleet-street breakfast*. The *Devill* is but his father in *law*, & yet for the loue he beares him, will leaue him as much as if he were his owne child. And for that cause (in stead of praiers) he does euery morning at the *Counter-gate* aske him *blesing*, and thrives the better in his *actions* al the day after. This is the hooke that hangs vnder water to choake the *fish*, and his Sergeant is the *quill* aboue water, which pops downe so soone as euer the *bait* is swallowed. It is indeed an *Otter*, and the more terrible destroyer of the two. This *Counter-Rat* hath a taile as long as his fellowes, but his teeth are more sharp, & he more hungry, because he does but snap, and hath not his full *halfe share* of the booty. The eye of this Wolfe is as quicke in his head, as a *Cut-*

*purfes* in a throng, and as nimble is he at his businesse, as a *Hang-man* at an execution. His *Office* is as the dogs to worrie the sheepe first, or driue him to the shambles ; the Butcher that cuts his throat, steps out afterwards, and that's his *Sargeant*. His liuing lies within the City, but his *conscience* lies *bedrid* in one of the holes of a *Counter*. This *Eele* is bred too, out of the mud of a Bankrupt, and dies commonly with his guts ript vp, or else a sudden stab sends him of his last errand. He will very greedily take a cut with a sword, and suck more siluer out of the wound then his *Surgeon* shall. His beginning is detestable, his courses desperate, and his end damnable.

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*A Common cruell layler.*

**I**S a creature mistaken in the making, for hee should bee a Tyger, but the shape

## Characters.

shape being thought too terrible, it is couered ; and hee weares the vizor of a man, yet retaines the qualities of his former fiercenes, currishnesse, and raving. Of that red earth, of which man was fashioned, this piece was the basest ; of the rubbish which was left, and throwne by, came this laylor, his descent is then more ancient, but more ignoble, for hee comes of the race of those angels that fell with *Lucifer* from heauen, whither he neuer (or very hardly) returnes. Of all his bunches of keies, not one hath wards to open that doore ; For this lailors foule stands not vpon those two Pillers that support heauen, (*Iustice* and *Mercy* : ) it rather sits vpon those two foot-stooles of hell, *Wrong* and *Cruelty*. He is a Iudges slaue, and a prisoner's his. In this they differ, he is a voluntary one, the other compeld. Hee is the *Hang-man* of the Law (with a lame hand ) and if the Law gaue him all his limbs perfect, he would strike those, on whom he is glad to fawne. In fighting

## Characters.

gainst a Debtor, hee is a Creditors second; but obserues not the lawes of the *Duello*, for his play is foule, and on all base aduantages. His conscience and his shackles hang vp together, & are made very neere of the same mettle, sauing that the one is harder then the other, and hath one property aboue Iron, for that neuer melts. He distils mony out of poore mens teares, and growes fat by their curses. No man comming to the practicall part of hell, can discharge it better, because here he do's nothing but study the Theoricke of it. His house is the picture of hell in little, and the originall of the letters Patents of his office, stands exemplified there. A Chamber of lowlie beds, is better worth to him then the best acre of corne-land in England. Two things are hard to him (nay almost impossible) viz: To saue all his prisoners that none euer escape, and to be saued himselfe. His cares are stop't to the cries of others, and Gods to his: and good reason, for lay the life of a man in

one Scale, and his fees on the other, he<sup>e</sup> will lose the first, to find the second. He must looke for no mercy (if hee desires Iustice to be done to him) for he shewes none, and I thinke he cares the lesse, because he knowes heauen hath no neede of such Tenants, the doores there want no Porters, for they stand euer open. If it were possible for all creatures in the world to sleepe euery night, he only and a Tyrant cannot. That blessing is taken from them, and this curse comes in the stead, to be euer in feare, and euer hated : what estate can be worse ?

---

*What a Character is.*

**I**F I must speake the Schoole-masters language, I will confesse that Character comes of this Infinitive moode *κατασκευαζω*, which signifies to ingraue, or make a deepe Impression. And for that

# Characters.

cause, a letter (as A.B.) is called a Character.

Those Elements which wee learne first, leauing a strong scale in our memories.

Character is also taken for an Egyptian Hieroglyphicke, for an imprec, or short Embleme ; in little comprehending much.

To square out a Character by our English leuel, it is a picture (reall or personall) quaintly drawne, in various colours, all of them heightned by one shadowing.

It is a quicke and soft touch of many strings, all shutting vp in one muscally cloze : it is wits descant on any plaine song.

The



# Characters.



## The Character of a happy life.

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By SIR H. W.

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**H**OW happy is he borne or taught,  
That serveth not anothers will;  
Whose Armour is his honest thought,  
And silly Truth his highest skill!

Whose passions not his Masters are,  
Whose soule is still prepar'd for death:  
Entyed vnto the world with care  
Of Princely lone, or vulgar breath.

Who hath his life from rumors freed,  
Whose conscience is his strong retreat:  
Whose state can neither flatterers feed,  
Nor ruine make accusers great.

# Characters, &c.

*Who envieth none whom chance doth raise,  
Or vice: who neuer understood,  
How deepest wounds are given with praise;  
Not rules of state, but rules of good:*

*Who G O D doth late and early pray,  
More of his grace, then gifts to lend;  
Who entertaines the harmelesse day,  
With a well chosen Booke or Friend:*

*This man is free from seruile bands,  
Of hope to rise, or feare to fall;  
Lord of himselfe, though not of Lands,  
And hauing nothing, he hath All.*

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*An Es-*

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# Characters.

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## *An Essay of Valour.*

**I** Am of opinion, that nothing is so potent either to procure, or merit Loue, as Valour; and I am glad I am so, for thereby I shall doe my selfe much ease. Because valour neuer needs much wit to maintaine it. To speake of it in it self, it is a quality which he that hath, shal haue least neede of: so the best league betweene Princes, is a mutual feare of each other. It teacheth a man to value his reputation as his life, and chiefly to hold the lye insufferable, though being alone hee finds no hurt it doth him. It leaues it selfe to others censures. For he that brags of his owne, dissuades others from beleeuing it. It feareth a sword no more than an Ague. It alwaies makes good the owner: for though hee be generally held a foole, hee shall seldome heare so much by word of mouth; and that enlargeth him more

## Characters.

than any spectacles, for it makes a little fellow to be called a *Tall man*. It yeelds the wall to none but a woman, whose weakenesse is her prerogatiues; or a man seconded with a woman, as an *Vsher* which alwaies goes before his betters. It makes a man become the witnes of his owne words, to stand to what-euer he hath said, and thinketh it a reproach to cōmit his reuiling vnto the Law. It furnisbeth youth with action, and age with discourse, & both by futures; for a man must neuer boast himself in the present tense. And to come neerer home, nothing drawes a woman like to it, for valor towards men, is an Embleme of an Ability towards women, a good quality signifies a better. Nothing is more behoouefull for that Sexe, for from it they receiue protection; & we free from the danger of it: Nothing makes a shorter cut to obtaining: for a man of armes is alwaies void of ceremony, which is the wall that stands betwixt *Pyramus* and *Thisby*, that is, man and woman, for there

there is no pride in women, but that which rebounds from our owne baseness (as cowards grow valiant vpon those that are more cowards) so that only by our pale asking, we teach them to deny: And by our shamefastnesse, we put them in mind to be modest: whereas indeed it is cunning Rhetoricke, to perswade the hearers, that they are that already, which we would haue them to be. This kinde of bashfulnesse is farre from men of valor, and especially from souldiers, for such are euer mæ (without doubt) forward, and confident, losing no time, lest they should lose opportunity, which is the best Factor for a Louer. And because they know women are giuen to dissemble; they will neuer beleue them when they deny. Whilome before this age of wit, & wearing black broke in vpon vs, there was no way knowne to win a Lady, but by Tilting, Tournying, and Riding thorow Forrests, in which time these slender stripplings with little legs, were held but of  
strength

strength enough to marry their wid-  
dowes. And euen in our daies there can  
be giuen no reason of the inundation of  
Seruingmen vpon their Mistresses, but  
onely that vsually they carry their Mi-  
stresses weapons, and his valour. To be  
counted handsome, iust, learned, or wel-  
fauoured; all this carries no danger with  
it, but it is to be admitted to the title of  
valiant Acts, at least the venturing of his  
mortality, & all women take delight to  
hold him safe in their armes, who hath  
escaped thither through many dangers.  
To speak at once, man hath a priuiledge  
in valour; In cloathes and good faces we  
but imitate women, and many of that  
sex will not thinke much (as farre as  
an answer goes) to dissemble wit too. So  
then these neat youthes, these women in  
mens apparell, are too neer a woman to  
bee beloued of her, they bee both of a  
Trade, but he of grim aspect, and such a  
one a glasse dares take, & she will desire  
him for newnesse and varietie. A scarre  
in a mans face is the same that a mole in

## Characters.

a womans; and a mole in a womans, is a Jewell set in white to make it seeme more white ; For a scar in a man is a marke of honour, and no blemish ; for 'tis a scarre and a blemish in a Souldier to be without one. Now as for all things else, which are to procure Loue, as a good face, wit, clothes, or a good body ; each of them I confesse may worke somewhat for want of a better, that is, if valour be not their Riual. A good face auailles nothing, if it be in a coward that is bashfull, the vtmost of it is to be kist, which rather encreaseth the quencherh Appetite. He that sends her gifts, sends her word also, that hee is a man of small gifts otherwise : for wooing by signes and tokens, imploies the author dumbe. And if *Ouid* who writ the Law of Loue were aliue (as hee is extant ) would allow it as good a diuersity, that gifts shuld be sent as gratuities, not as bribes. Wit getteth rather promise then Loue. Wit is not to bee seene : and no woman takes aduice of any in her louing; but

but of her owne eyes and her wayting  
womans: Nay which is worse, wit is not  
to be felt, and so no good Bed-fellow.  
Wit applied to a womā, makes her dis-  
solue her sympering, and discover her  
teeth with laughter, and this is surely a  
purge for loue; for the beginning of loue  
is a kind of foolish melancholly. As for  
the mā that makes his Taylor his Bawd,  
and hopes to inueagle his loue with such  
a coloured suite; surely the same deeply  
hazzards the losse of her fauor, vpon e-  
uery change of his cloathes. So likewise  
for the other that courts her silētly with  
a good body, let me certify him, that his  
cloathes depend vpon the comlinessse of  
his body, and so both vpon opinion.  
She that hath beene seduced by appa-  
rell, let me giue her to wit, that men al-  
wayes put off their cloathes before they  
goe to bed. And let her that hath beene  
enamoured of her seruants body, vnder-  
stand, that if she saw him in a skinn of  
cloth, that is, in a Suite made of the pat-  
terne of his body, she would see slender  
cause



## Characters.

cause to loue him euer after. There is no clothes fit so well in a womans eye, as a Suit of Steele, though not of the fashion, and no man so soone surpriseth a womans affections, as he that is the subject of all whispering, & hath alwaies twenty stories of his owne deedes depending vpon him. Mistake me not, I vnderstand not by valour, one that neuer fights, but when he is backed with drink or anger, or hissed on with beholders, nor one that is desperate, nor one that takes away a Seruingmans weapons, when perchance it cost him his Quarters wages, nor yet one that weares a priuie coat of defence, and therein is confident, for then such as made Bucklers would be counted the Catalines of the Commonwealth. I intend one of an euen resolution grounded vpon reason: which is alwaies euen, hauing his power restrained by the law of not doing wrong. But now I remember I am for valour, and therefore must be a man of few words.



# CERTAIN E D I C T S

from a Parliament in *Eutopia*;

Written by the Lady

*Southwell.*

**I***nprimis*, He that hath no other worth  
to commend him, then a good Suite  
of Apparell, shall not dare to woo a La-  
dy in his owne be halfe, but shall be al-  
lowed to carry the Hieroglyphike of his  
friends affection.

*Item*, that no foule-fac'd Lady shall  
raile on her that is fairer, because she is  
fairer; nor seeke by black calumniat<sup>i</sup>on  
to darken her fame, vnlesse she be her  
corriuall.

*Item*, that no man may entitle him-  
selfe by the matchlesse name of afreind,  
that loues vpon condition, vnlesse hee  
be a Schoole-master.

*Item*, that no Lady, which modestly  
keepe

## Edicts.

keepe her house for want of good clothes to visit her Gossips, shall professe contempt of the worlds vanity, vnlesse she see no hope of the tides returning.

*Item*, that no Bankrupt Knight, that to set vp shop againe, becomes parasite or Buffone to some great Lord, shall euer after sweare by his honour ; but by his Knighthood he may.

*Item*, that no Lady that vseth to paint, shall finde fault with her Painter that hath not counterfeited her picture faire enough, vnlesse shee will acknowledge her selfe to be the better counterfeiter.

*Item*, that no man, whose vaine loue hath beene reiected by a vertuous Lady, shall report that he hath refused and cast her off, vnlesse he will take the base lying fellow by the next assailant, so reiected, without any further quarrell.

*Item*, that no Lady shall court her looking glasse, past one houre in a day, vnlesse she professe to be an Inginer.

*Item*, that no Quarter waiter shall feed on cheese three quarters of a yeere

to feast on fatten one quarter, without *Galens* aduice, and the Apothecaries bill to be written by a Taylor.

*Item*, that wench that is ouer enamored of her selfe, and thinkes all other so too, shall be bound to carry a burthen of Birdlime on her backe, and spinne at a Barne-doore to catch fooles.

*Item*, hee that sweareth when hee loseth his money at dice, shall challenge his damnation by the way of purchase.

*Item*, no Lady that silently simpereth for want of wit, shall be call'd modest.

*Item*, no fellow that begins to argue with a woman, and wants wit to encounter her, shall thinke hee hath redeemed his credit dy putting her to silence with some lasciuious discourse, vnlesse hee weare white for *Williams*, and Greene for *Summer*.

*Item*, no woman that remaineth constant for want of assault, shall be called chaste.

*Item*,

## Edicts.

*Item*, he that professeth vertuous loue to a woman, and giues ground when his vanitie is reiected, shall haue his bels cut off, and flie for a Haggard.

*Item*, she that respecteth the good opinion of others, before the Being of good in her selfe, shall not refuse the name of an Hypocrite; and she that employes all her time in working trappings for her selfe, the name of a Spider: and she that sets the first quest of enquiry amongst her Gossips for new fashions, shall not refuse a stitcher for her second husband.

*Item*, he that hath reported a Lady to be vertuous, for the which he professeth to loue her, yet vnder hand commenceth a base suit, and is disdained; shall not on this blow which his owne vice hath giuen him, out of policie raile suddenly on her, for feare hee be noted for a vicious foole: but to his friend in priuate he may say, that his iudgement was blinded by her cunning disguise, and that he finds her wauering in good-

## *Edicts.*

ness, and in time hee shall openly profess to raile on her; but with such a modesty forsooth, as if hee were loth to bring his judgement into question; nor would hee doe it, but that hee preferres truth euen out of his owne reach.





# NEVVES

## FROM ANY WHENCE.

OR,  
*OLD TRUTH, VNDER A*  
supposall of Noueltie.

Occasioned by diuers Essaies, and priuate  
*passages of Wit, betweene sundry Gentle-*  
*men vpon that subiect.*

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*News from Court.*



It is thought heere  
that there are as  
great miseries be-  
yond happines, as a  
this side it, as *being*  
*in loue*. That truth is  
euery mans by as-  
senting. That time makes euery thing a-  
ged, & yet it self was neuer but a minute  
old.

# Newes.

old. That, next sleepe, the greatest denourer of time is businesse: the greatest stretcher of it, *Passion*: the truest measure of it, *Contemplation*. To be saued, alwaies is the best plot: and vertue alwaies cleares her way as shee goes. *Vice* is euer behind-hand with it selfe. That *Wit* and a *woman* are two fraile things, and both the frailer by concurring. That the meanes of begetting a man, hath more increast mankinde than the end. That the madnesse of Loue is to bee sicke of one part, and cured by another. The madnesse of Iealousie, that it is so diligent, and yet it hopes to lose his labor. That all women for the bodily part, are but the same meaning put in diuers words. That the difference in the sence is their vnderstanding. That the wisdom of *Action* is *Discretion*; the knowledge of *Contemplation* is truth: the knowledge of action is men. That the first considers what should bee, the latter makes vse of what is. That euery man is weake in his owne humours.



# Newes.

That euery man a little beyond himſeſe, is a foole. That affectation is the more ridiculous part of folly then ignorance. That the matter of greatneſſe is compariſon. That God made one world of *Subſtance*; Man hath made another of *Art* and *Opinion*. That Money is nothing but a thing which *Art* hath turned vp *Trumpe*. That cuſtome is the ſoule of circumſtances. That cuſtome hath ſo farre preuailed, that *Truth* is now the greateſt newes.

Sir T. Over.

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## *Answer to the Court Newes.*

THAT *Happineſſe* and *Miſerie* are *Antipodes*. That *Goodneſſe* is not *Felicitie* but the rode thither. That Mans ſtrength is but a viciffitude of falling and riſing. That onely to refraine ill, is to be ill ſtill. That the plot of *Sal-*  
uation

uation was laide before the plot of *Paradise*. That enioying is the preparatiue to contemning. That hee that seekss opinion beyond merit, goes iust as farre back. That no man can obtaine his desires, nor in the world hath not to his measure. That to study, men are more profitable then bookes. That mens loues are their afflictions. That Titles of Honour, are rattles to still ambition. That to be a King, is *Fames Butte*, and *Feares Quiner*. That the soules of Women and Lovers, are wrapt in the portmanque of their fences. That imagination is the end of man. That wit is the webbe, and wisdom the woofe of the cloth; so that womens soules were neuer made vp. That enuie knowes what it will not confesse. That *Goodnesse* is like the Art *Prospere*: one point Center, begetting infinite rayes. That man, Woman, and the Deuill, are the three degrees of comparison. That this *News* holds number, but not weight,

weight, by which couple all things receive forme.

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*Country Nemes.*

**T**HAT there is most heere, for it gathers in going. That reputation is measured by the Acre. That Poverty is the greatest dishonestie. That the pittie of *Alasse poore soule*, is for the most part mistaken. That Rost Beefe is the best smell. That a Iustice of Peace is the best relique of Idolatrie. That the Allegory of Iustice drawne blinde, is turned the wrong way. That not to live too heavenly is accounted great wrong. That wisdom descends in a race. That wee loue names better then persons. That to hold in Knights seruice, is a slipperie seruice. That a Papist is a new word for a Traitor. That the dutie of Religion is lent, not pay'd. That the reward is lost in the want.

# News.

want of humilitie. That the puritan persecution is as a cloude that can hide the glory of the light, but not the day. That the emulation of the *English* and *Scots* to be the *Kings* Country men, thrust the honour on the *Welsh*. That a Courtier neuer attaines his selfe-knowledge, but by report. That his best Embleme is a Hearne-dogge. That many great men are so proud, that they know not their owne Fathers. That loue is the taile worme. That a woman is the effect of her owne first fime. That to remember, to know, and to vnderstand, are three degrees not vnderstood. That Country ambition is no vice, for there is nothing aboue a man. That fighting is a Seruingmans valour: Martyrdome their Masters. That to liue long, is to fill vp the dayes we liue. That the zeale of some mens Religion reflect from their Friends. That the pleasure of vice is indulgence of the present, for it endures but the acting. That the proper reward of goodnesse is from within, the

# *Nemes.*

externall is policie. That good and ill is the crosse and pile in the ayme of life. That the Soule is the Lampe of the body, Reason of the Soule, Religion of Reason, Faith of Religion, Christ of Faith. That circumstances are the Atomies of Policie, Censure the being, Action the life, but successe the Ornament. That Authoritie presseth downe with weight, and is thought violence : Policie trips vp the heeles and is called the dextrerity. That this life is a throng in a narrow passage, hee that is first out, finds ease, hee in the middle worst hemm'd in with troubles, the hindmost that driues both out afore him, though not suffering wrong, hath his part in doing it. That God requires of our debts, a reckoning, not payment. That heauen is the easiest purchase, for wee are the richer for the disbursing. That liberalitie should haue no obiect but the poore, if our mindes were rich. That the mysterie of greatness is to keepe the inferiour ignorant.

of

# Newes.

of it. That all this is no Newes to a better wit. *That the Citie cares not what the Countrey thinkes.*

Sir T.R.

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## *Newes from the very Countrey.*

**T**Hat it is a Frippery of Courtiers, Marchants, and others, which haue beene in fashion, and are verie neere worne out. That Iustices of Peace hauethe selling of vnder-woods, but the Lords haue the great falls. The Iesuits are like Apricockes, heretofore, heere and there one succour'd in a great mans house, and cost deare; now you may haue them for nothing in euery cottage. That euery great Vice is a Pike in a Pond, that deuours vertues and lesse vices. That it is wholesomest getting a stomacke by walking on your owne ground: and the thriftiest laying  
of

# *Newes.*

of it at another's Table. That debtors are in *London* close prisoners, and heere haue the liberty of the house. That *Atheists* in affliction, like blinde beggers, are forced to aske, though they know not of whom. That there are (God be thanked) not two such Acres in all the Countrey, as the *Exchange* and *Westminster Hall*. That onely Christ-masse Lords know their ends. That Women are not so tender fruit, but that they doe as well, and beare as well vpon beds, as plashed against walles. That our carts are neuer worse imployed, then when they are waighted on by Coaches. That Sentences in Authors, like haiers in horse taites, concur in one root of beauty and strength; but being pluckt out one by one, serue only for sprindges and snares. That both want and abundance, equally aduance a rectified man from the world as cotton and stones are both good casting for an Hawke. That I am sure there is none of the forbidden fruit left, because

we doe not all eat thereof. That our best three-pilde mischiefe comes from beyond the sea, and rides post through the Countrey, but his errand is to Court. That next to no wife and children, your owne are the best pastime, anothers wife and your children worse, your wife and anothers children worst. That Statesmen hunt their fortunes, and are often at default: Fauorites course her, and are euer in view. That intemperance is not so vnwholsome heere; for none euer saw Sparrow sicke of the pox. That here is no trechery nor fidelity, but it is because here are no secrets. That Court-motions are vp and downe, ours circular: theirs like squibs cannot stay at the highest, nor returne to the place which they rose from, but vanish and weare out in the way: Ours like Mill-wheeles, busie without changing place; they haue peremptory fortunes; wee vicissitudes.

I. D.

*Answer*



## *Answer to the very Countrey News.*

**I**T is a thought, that man is the Cooke of time, and made dresser of his owne fatting. That the five Sences are Cinque-ports for temptation, the traffique sinne, the Lieutenant *Satan*, the custome-tribute, Soules. That the Citizens of the high Court, grow rich by simplicity; but those of *London*, by simple craft. That life, death, and time, doe with short cudgels dance the *Matachine*. That those which dwell vnder the *Zona Torrida*, are troubled with more damps, than those of *Frigida*. That *Policie* and *Superstition* hath of late her masque rent from her face, and shee is found with a wrie mouth and a stinkeng breath, and those that courted her hotly, hate her now in the same degree or beyond. That Nature too much louing her own, becomes vnnaturall & foolish.

# News.

That the soule in some is like an egge; hatched by a young Pullet, who often rigging from her nest, makes hot and cold beget rottenneſſe, which her wanton youth will not beleue, till the faire ſhell being broken, the ſtinke appeareth to profit others, but cannot her. That thoſe are the wiſe ones, that hold the ſuperficies of vertue, to ſupport her contrary, all ſufficient. That clemency within and without is the nurſe of rebellion. That thought of the future is retired into the Country, and time preſent dwels at Court. That I liuing neere the Church-yard, where many are buried of the Peſt, yet my infection cometh from *Spaine*, and it is feared it will diſperſe further into the Kingdome.

*A.S.*

*News*

## News to the Vniversitie.

**A** Meere Scholler is but a liue booke. Actions doe expresse knowledge better then words ; so much of the soule is lost as the body cannot vtter. To teach, should rather bee an effect, then the purpose of learning. Age decays nature, perfects Art : therefore the glory of youth, is strength ; of the gray-head, wisdom ; yet most condemne the follies of their owne infancie, runne after those of the worlds, and in reuerence of antiquity will beare an old error against a new truth. *Logicke* is the *Heraultrie* of Arts, and array of Iudgement, none it selfe, nor any Science without it : where it and learning meete not, must be either a skilfull ignorance, or a wilde knowledge. Vnderstanding cannot conclude out of moode and figure. Discretion contains *Rhetoricke* ; the next way to

learne good words, is to learne sence;  
 the newest *Philosophia* is foundest, the  
 eldest *Diuinitie* : *Astronomie* begins in  
 Nature, ends in Magick. There is no ho-  
 nesty of the body without health, which  
 no man hath had since *Adam*. *Intempe-*  
*rance* that was the first mother of sicke-  
 nesse, is now the daughter. Nothing dies  
 but qualities. No kind in the world can  
 perish without ruine of the whole. All  
 parts helpe one another (like States) for  
 particular interest: So in Arts which are  
 but translations of nature, there is no  
 sound position in any one, which, ima-  
 gine false, there may not from it bee  
 drawne strong conclusions, to disprove  
 all the rest. Where one truth is granted,  
 it may bee by direct meanes brought to  
 confirme any other controuerted. The  
 soule and body of the first man, were  
 made fit to bee immortall together: we  
 cannot liue to the one, but we must die  
 to the other. A man and a Christian  
 are two Creatures. Our perfection in  
 this World is vertue; in the next, know-  
 ledge;

# News.

ledge; when wee shall read the glory of  
God in his owne face.

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## *News from Sea.*

**T**Hat the best pleasure is to haue  
no object of pleasure, and vniformity  
is a better prospect then varietie.  
That putting to Sea is change of life,  
but not of condition, where risings  
and falls, calmes, and crosse gales are  
yours, in order and turne; fore windes  
but by chance. That it is the worst  
winde, to haue no winde, and that your  
smooth-fac'd Courtier, deadning your  
course by a calme, giues greater impe-  
diment, then an open enemies crosse-  
gale. That leuitie is a vertue: for ma-  
ny are held vp by it. That it's nothing  
so intricate and infinite to rigge a ship,  
as a woman, and the more either is  
fraught, the apter to leake. That to

# Newes.

pumpethe one, and shreewe the other, is alike noysom. That small faults habituated are as dangerous as little leakes vnfound; and that to punish and not prevent, is to labour in the pompe, and leaue the leake open. That it is best striking Saile before a storme, and necessariest in it. That a little time in our life is best, as the shortest cut to our Hauen is the happiest voyage. That to him that hath no Hauen, no winde is friendly; and yet it is better to haue no Hauen, then some kind of one. That expedition is euery where to bee bribed but at Sea. That gaine workes this miracle, to make men walke vpon the water; and that the sound of commoditie drowns the noise of a storme, especially of an absent one. That I haue once in my life out-gone night at Sea, but neuer darkenesse; and that I shall neuer wonder to see a hard world, because I haue liued to see the Sunne a bankrupt, being ready to starue for cold in his perpetual presence. That a mans companions are (like ships) to

be kept in distance, or falling foule one of another; onely with my friend I will cloze. That the fairest field for a running head is the Sea, where he may run himselfe out of breath, and his humour out of him. That I could carry you much further, and yet leaue more before then behind, and all will be but *via Nanis*, without print or tracke, for so is morall instruction to youths watrish humour. That though a Shippe vnder saile bee a good sight, yet it is better to see her moor'd in the Haucn. That I care not what become of this fraile Barke of my flesh, so I saue the passenger. And heere I cast Anchor,

W.S.

# Forraine News of the yeere 1622.

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*From France.*

**I**T is deliuered from *France*, that the choyce of friends there, is as of their Wines : those that beeing new, are hard and harsh, proue best : the most pleasing are least lasting. That an enemy fierce at the first onset, is as a torrent tumbling downe a mountaine; awhile it beares all before it : haue but that whiles patience, you may passe it drie-foot. That a penetrating judgement may enter into a mans minde by his bodies gate; if this appeare affected, apish and vnsable: a wonder if that bee settled.

That vaine glory, new fashions, and the *French* disease, are vpon termes of quitting



# *Newes.*

quitting their Countries Allegiance,  
to bee made free Denisons of *England*.  
That the wounds of an ancient enmity  
have their scarres, which cannot be so  
well cloz'd to the sight, but they will lye  
open to the memorie. That a Princes  
pleasurable vices, vthered by authority,  
and waited on by conniueance, sooner  
punish themselves by the subjects imi-  
tation, then they can be reformed by  
remonstrance or correction: so apt are  
all ill examples to rebound on them  
that giue them. That Kings heare truth  
oftner for the tellers, then their owne  
aduantage.

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*From Spaine.*

**T**Hat the shortest cut to the riches  
of the *Indies*, is by their contempt.  
That who is feared of most, feares most.  
That it more vexeth the proud, that  
men dispise them, then that they not  
feare

# *Newes.*

feare them. That greatnesse is fruitfull enough, when other helpes faile, to be-  
get on it selfe destruction. That it is a  
grosse flattring of tired cruelty, to ho-  
nest it with the title of clemency. That  
to eat much at other mens cost, and lit-  
tle at his owne, is the wholesomest and  
most nourishing diet, both in Court and  
Country. That those are aptest to do-  
mineere ouer others, who by suffering  
indignities, haue learned to offer them.  
That ambition like a silly Doue flies vp  
to fall downe, it minde not whence it  
came, but whither it will. That euen  
Galley slaues, setting light by their cap-  
tiuity, finde freedome in bondage. That  
to bee slow in military businesse, is to  
bee so courteous, as to giue the way to  
an enemy. That lightning and great-  
nesse, more feare then hurt.

*From*

*From Rome.*

**T**Hat the Venercall ( called veniall ) sinne, is to passe in the ranke of Cardinall vertues; and that those should be held henceforth his Holines beneficiall friends, that sinne vpon hope of pardon. That where vice is a State-commodity, he is an offender that often offends not. That Iewes and Curtezans there, are as beasts that men feede, to feede on. That for an Englishman to abide at *Rome*, is not so dangerous as report makes it; since it skilles not where we liue, so we take heed how we liue. That greatnesse comes not downe by the way it went vp, there being often found a small distance between the highest & the lowest fortunes. That rackt authority is oft lesse at home then abroad regarded, while things that seeme, are (commonly) more a farre off then at hand feared.

*From*

# News.

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*From Venice.*

**T**Hat the most profitable Banke, is the true vse of a mans selfe, whiles such as grow mouldy in idlenesse, make their houses their Tombs, and die before their death. That many dangerous spirits lye buried in their wants, which had they meanes to their minds, would dare as much as those that with their better Fortunes ouer-top them. That professed Curtezans, if they be any way good, it is because they are openly bad. That frugality is the richest treasure of an estate, where men feede for hunger, cloath for cold and modestie, and spend for Honour, Charity, and Safety.

*From*

*From Germanie.*

**T**Hat the infectious vice of Drunken-good-fellowship, is like to stick by that Nation as long as the multitude of Offenders so benums the sense of offending, as that a common blot is held no staine. That discretions must be taken by weight, not by tale: who doth otherwise, shall both proue his owne too light, and fall short of his reckoning. That feare and a nice fore-cast of euery slight danger, seldome gives either faithfull or fruitfull counsell. That the Empire of *Germanie*, is not more great then that ouer a mans selfe.

*From*

# News.

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## *From the Low-Countries.*

**T**Hat one of the surest grounds of a mans liberty is, not to giue another power ouer it. That the most dangerous plunge whereto to put thine enemy, is desperation, while forcing him to set light by his owne life, thou makest him master of thine. That neglected danger lights soonest and heauiest. That they are wisest, who in the likelihood of good, prouide for ill. That since pittie dwelles at the next doore to miserie, he liueth most at ease, that is neighboured with enuie. That the euill fortune of the warres, as well as the good, is variable.

News

# News.

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## *News from my Lodging.*

**T**hat the best prospect is to looke inward. That it is quieter sleeping in a good conscience, then a whole skin. That a soule in a fat body lies soft, and is loth to rise. That he must rise betimes who would coozē the Deuil. That *Flattery* is increased from a pillow vnder the elbow, to a bed vnder the whole body. That *Policie* is the vnsleeping night of reason. That he who sleepest in the cradle of security, sinnes soundly without starting. That guilt is the Flea of the conscience. That no man is throughly awaked, but by affliction. That a hang'd Chamber in priuate, is nothing so conuenient as a hang'd Traitor in publike. That the religion of *Papistrick*, is like a curtaine, made to keepe out the light. That the life of most Women is walking in their sleepe, and they talke their dreames.

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# *Newes.*

dreames. That Chambring is counted a ciuiller quality, then playing at Tables in the Hall, though Seruing-men vse both. That the best bedfellow for all times in the yeere, is a good bed without a fellow. That hee who tumbles in a calme bed, hath his tempest within. That hee who will rise, must first lye downe and take humility in his way. That sleepe is deaths picture drawne to life, or the twylight of life and death. That in sleepe wee kindly shake death by the hand; but when wee are awaked, we will not know him. That often sleepings are so many trials to dye, that at last we may doe it perfectly. That few dare write the true newes of their Chamber: and that I haue none secret enough to tempt a strangers curiosity, or a seruants discovery.

*God giue you good morrow.*

B.R.

*Newes*



# News.

## *News of my morning Worke.*

**T**Hat to bee good, the way is to bee most alone, or the best accompanied. That the way to heauen is mistaken for the most Melancholy walke. That the most feare the worlds opinion, more then Gods displeasure. That a Court-friend seldome goes further then the first degree of Charitie. That the Deuill is the perfectest Courtier. That innocencie was first cousin to man, now guiltinesse hath the neereſt alliance. That sleepe is Deaths Leiger-Ambassadour. That time can neuer bee spent: we passe by it, & cannot returne. That none can be sure of more time then an instant. That sinne makes worke for repentance, or the Deuill. That patience hath more power then afflictions. That euery ones memory is diuided into two parts: the part losing all, is the

# *Newes.*

Sea, the keeping part is Land. That honesty in the Court liues in persecution, like Protestants in Spain. That predestination and constancy are alike vncertaine to be iudged of. That reasō makes loue the Seruing-man. That vertues fauour is better then a Kings fauourite. That being sicke, begins a suit to God; being well, possesseth it. That health is the Coach which carries to Heauen, sicknesse the post-horse. That worldly delights to one in extreme sicknesse, is like a high candle to a blinde man. That absence doth sharpen loue, presence strengthens it, that the one brings fuell, the other blowes it till it burnes cleare: that loue often breakes friendship, that euer increaseth loue. That constancy of women, and loue in men, is alike rare. That Art is truths Iuggler. That falsehood playes a larger part in the world then truth. That blinde zeale, and lame knowledge, are alike apt to ill. That fortune is humblest where most contemned. That no Porter but, resolution

# News.

keepeſ feare out of mindes. That the  
face of goodneſſe without a body, is the  
worſt wickedneſſe. That womans for-  
tunes aſpire but by others powers. That  
a man with a female wit, is the worſt  
*Hermaphrodite*. That a man not worthy  
being a friend, wrongs himſelfe by be-  
ing in acquaintance. That the worſt  
part of ignorance, is making good and  
ill ſeeme alike. That all this is newes  
onely to fooles.

Mist.B.

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## *News from the lower end of the Table.*

**I**T is ſaid among the folke heere, that  
if a man die in his infancy, hee hath  
onely broke his faſt in this world : if  
in his youth, hee hath left vs at dinner.  
That it is bed-time with a man at three-  
ſcore and tenne : and hee that liues to a

# News.

hundred yeeres, hath walked a mile after supper. That the humble-minded man makes the lowest curtesie. That grace before meat, is our electiō before we were: grace after meat our saluation when we are gone. The soule that halts betweene two opinions, falls betweene two fooles. That a foole at the vpper end of the table, is the bread before the salt. Hee that hates to bee reprooued, sits in his owne light. Hunger is the cheapest sawce, and nature the cheapest guest. The sensible man and the silent woman, are the best discourfers. Repentance without amendment, is but the shifting of a foule trencher. Hee that tels a lie to saue his credit, wipes his mouth with his sleeue to spare his napkin. The tongue of a lester is the Fiddle that the hearts of the company dance to. The tongue of a foole craues a piece of his heart to e-very man that sits next him. A silent man is a couered messe. The contented man onely is his owne caruer. Hee that

# News.

that hath many friends, eats too much salt with his meat. That wit without discretion, cuts other men meat and his owne fingers. That the soule of a cholericke man sits euer by the fire-side. That patience is the lard of the leane meat of aduersitie. The Epicure puts his money into his belly, and the Miser his belly in his purse. That the best company makes the vpper end of the table, and not the salt-celler. The superfluitie of a mans possessions, is the broken meat that should remaine to the poore. That the enuious keepes his knife in his hand, and swallowes his meat whole. A rich foole amongst the wise, is a gilt empty bowle amongst the thirstie. Ignorance is an insensible hunger. The water of life is the best wine. Hee that robs mee of my inuention, bids himselfe welcome to another mans table, and I will bid him welcome when hee is gone. The vain-glorious man pisseth more then he drinkes. That no man can drinke an health out of the

cup of blessing. To surfet vpon wit, is more dangerous then to want it. Hee that's ouercome of any passion, is drie drunke. Tis easier to fill the belly of faith then the eye of reason. The rich glutton is better fed then taught. That faith is the elbow for a heauie soule to leane on. He that sinnes that he may repent, surfets that he may take physicke. He that rises without thanksgiuing, goes away and owes for his ordinary. He that be- ginnes to repent when he is old, neuer washed his hands till night. That this life is but one day of three meales, or one meale of three courses: child hood, youth, and old age. That to suppe well, is to liue well: and that's the way to sleepe well. That no man goes to bed till he dies, nor wakes till he be dead. And therefore

Good night to you here,  
and good morrow hereafter,

## *N<sup>e</sup>wes from the Church.*

**I**T was thought heere, that the world was made for man, and not man for the world, and that therefore they take a crosse course that lye downe there. That those that will not rise, their soules must, and carry their bodies to iudgement. That wee haue spent one inheritance already, and are prodigall of this. That there is no hope beyond mercy, and that this is that time; the next is of Iustice. That Christ when hee went away, left good seede in his Church; and when hee comes againe, hee shall finde Christians, but not faith. That the Deuill hath got, vpon vs, the same way that he did at the first, by drawing shadowes ouer substances, as hee did the body ouer the soule. That *Protestants* weare the name of Christ for a Charme, as *Papists* doe the Crosse, That States vse it, the Cleargie line by

it, the people follow it, more by a streame, then one by one. That all are religious rather then some. That eue-ry one lookes to another, but not to himselfe. That they goe so by throngs to Heauen, that it is to bee feared they take the broader way. That the Church is in the world, like a Ship in the Sea ; the elect in the Church, like *Ionas* amongst the Mariners. That to mend this, is to cheate the Deuill, to turne man the right side outward, and set the soule foremost againe. That the soule may be too ranke too, if wee looke not to it : and so a *Puritan* often-times meetes a *Papist* in superstition another way. That to binde from and to indifferent things, is equall, though it bee thought otherwise. That some, out of a good meaning, haue fallen this way into a vice. That these faults are more subtile ; and therefore lesse perceiued, and lesse to bee blamed ; but as dangerous as the other, if they take head. That the rule is in all things,

the



the body and the soule must goe together, but the better before. That wee haue contended so long about the body of Religion, that some men thought it was dead. That so *Atheists* are come into the Church, and that it will bee as hard to cast them out, as Devils. That those which haue thus broken the peace of *Ierusalem*, are obliged to satisfaction; and those which first gaue them cause of amendment. That they are a good medicine one for another, and both a good Composition. That a pure *Bishop* is the best gouernment, if the pride on both sides would let them know it. That all Controuersies for the most part, leaue the truth in the middle, and are factious at both ends. That the Church hath this good by them, they cleanse the way for others, but not for themselues. That sincerity, in the cause of truth, is more worth then learning. That too much, and too little knowledge, haue made the world mad. That, wee haue a

shorter

# News.

shorter cut to it; and a surer way then *Drake* had ouer the world, if wee could find it out. That euer y man is a brief of the whole; and as he is so, he is greater then a King. That euer y King is a briefe of his Land, and hee hath a *Patterne* of the gouernmēt of it alwaies about him. That as the honour that he giues vnto his Nobles & Counsellors, is a charge; so is that which God giues him. That as he requires an account, so he must giue. That he is the Image of God in his kingdome, as man is in the World. That therefore the Subiects owe him obedience, as the Creatures doe Man. That those that will not obey, are neither good Subiects, nor good men. That to obey well, is as great a thing as to gouerne, & more mens duties. That those that thinke not so, know not the Christians part, which is to suffer. That though States be naught, if they professe Religion, they may deliuer many men safe to Heaven, though they goe not themselves, and so they are like bad Ministers.

iters. That this is Gods vse of both & of the world too, to conuey his elect to their place. That the outward face of the Church hath but the same vse, and the Elect are the Church themselves. That they are the Temple of the holy Ghost, & therefore ought to pluck down their Idols, and set vp God there. That the Idols of these times, are Couetousnes, Pride, Gluttony, Wantonnesse, Heresies, & such like admiration & seruing of our selues. That we must make all time an occasiō of amendment, because the deuill makes it an occasiō to tempt. That he is a spirit, and therefore cunninger then we. That there is no way to resist him, but by the Spirit of God, which is his Master. That this is the gift of God, which hee giueth to all that are his. That it is encreased by the word, & held by humility & prayer. That Faith is the effect of it, and workes the assurance. That thus the vnderstanding and will, which is the whole soule of man, is made vp again, and sanctifies the body.

That

## News.

That so we are the members of Christ.  
That our Head is in Heauen, as a  
pawne, that where he is, wee shall bee.  
That there is no opinion but know-  
ledge; for it is the Science of soules, and  
God the teacher.

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### *Nerves from the bed.*

**T**hat the Bed is the best Rendevou  
of mankind, and the most neces-  
sary ornament of a Chamber. That  
Souldiers are good Antiquaries in kee-  
ping the old fashion, for the first bed  
was the bare ground. That a mans pil-  
low is his best Counsellor. That *Adam*  
lay in state, when the Heauen was his  
canopic. That the naked truth is, *A-*  
*dam* and *Eve* lay without sheetes. That  
they were either very innocent, ve-  
rie ignorant, or very impudent, they

# *Newes.*

were not ashamed the heavens should see them lie without a couerlet. That it is likely *Eue* studied Astronomy, which makes the posterity of her Sex euer since to lie on their backs. That the circumference of the bed is nothing so wide as the conuex of the heavens, yet it containes a whole world. That the five Sences are the greatest sleepers. That a slothfull man is but a reasonable Dormouse. That the soule euer awakes to watch the body. That a iealous man sleepest dog-sleepe. That sleepe makes no difference betweene a Wise man and a Foole. That for all times sleepe is the best bedfellow. That the Deuill and mischief euer awake. That loue is a dreame. That the preposterous hopes of ambitious men are like pleasing dreames, farthest off when awake. That the bed payes *Venus* more custome then all the world beside. That if dreames and wishes had beene all true, there had not beene since Poperie, one Maide to make a Nun of.

## *News.*

That the secure man sleepes soundly, and is hardly to be awak't. That the charitable man dreames of building Churches, but starts to thinke the vn-godlier Courtier will pull them downe againe. That sleepers were neuer dangerous in a State. That there is a naturall reason, why Popish Priests chuse the bed to confesse their women vpon, for they hold it necessarie, that humiliation should follow shrift. That if the bed should speake all it knowes, it would put many to the blush. That it is fit the bed should know more then paper.

*R.S.*

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## *News from Shipboord.*

**T**hat Repentance without amendment, is like continuall pumping, without mending the leake. That hee that liues without Religion, sayles without a Compasse. That the wantonnesse

# *Newes.*

of a peaceable Common-wealth, is like the playing of the Porpesse before a storme. That the foole is Sea-sicke in a Calme, but the wise mans stomacke endures all weathers. That passions in a foole, are Ordnance broken loose in a storme, that alter their property of offensing others, and ruine himselfe. That good Fortunes are a soft quicksand, aduersity a rocke, both equally dangerous. That vertue is in pouerty a ready rigd Ship, that lies windbound. That good fashion in a man, is like the Pilot in a Ship, that doth most with least force. That a Fooles tongue is like the buye of an Anchor, you shall finde his heart by it wheresoeuer it lyes. Wisdom makes vse of the crosses of this world, as a skilfull Pilot of Rockes for Sea-markes to saile by.

*H.R.*

*Newes*

# News.

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## *News from the Chimney corner.*

**T**hat wit is Brush-wood, judgement Timber: the one giues the greatest flame, the other yeelds the durablest heat, and both meeting makes the best fire. That Bawdes and Atturneyes are Andirons that hold vp their Clyents, till they burne each other to ashes: they receiue warmth by these; these by them their destruction. That a wise rich man is like the backe or stocke of the Chimney, and his wealth the fire; he receiues it not for his owne need; but to reflect the heat to others good. That House-keeping in England is false from a great fire in a hot Summers day, to boughs in the Chimney all Winter long. That mans reason in matter of Faith is fire, in the first degree of his ascent flame, next smoake, and then nothing. A young  
fel-



# *Nenes.*

fellow false in loue with a whore, is  
said to be false asleepe in the Chimney  
corner. Hee that leaues his friend for  
his wench, forsakes his bed to set vp and  
watch a coale. That the couetous rich  
man onely freezes before the fire. That  
Choller is an ill guest, that pisses in the  
Chimney for want of a Chamber-pot.  
That chaste Beauty is like the bellows,  
whose breath is cold, yet makes others  
burne. That he that expounds the Scrip-  
tures vpon the warrant of his owne spi-  
rit only, layes the brands together with-  
out Tongs, and is sure (at least) to burne  
his owne fingers. That the Louer keeps  
a great fire in's house all the yeere long.  
That deuotion, like fire in frostie wea-  
ther, burnes hottest in affliction. That  
such Fryers as flie the world for the  
trouble of it, lie in bed all day in Winter  
to spare fire-wood. That a couetous  
man is a Dog in a wheele, that toiles to  
roast meat for other mens eating. That  
Pagans worshipping the Sunne, are said  
to hold their hands to the Glo-worme

in stead of a coale for heat. That a Wise  
mans heart is like a broad hearth that  
keeps the coales (his passions) from bur-  
ning the house. That good deeds,  
in this life, are coales raked  
vp in embers, to  
make a fire next  
day.

...

...

...

...



Paradoxes, as they were  
spoken in a Maske, and presented  
before his Maiesty at White-Hall.

Masculine

1 **H**E cannot bee For a Perriwigge  
a Cuckold cannot fit such a  
that weares a Gre-head.  
gorian,

2 A Knight of the For Furies are  
long Robe is more dearer then Spurs.  
honourable then a  
Knight made in the  
field.

3 A Drunkard For hee thinkes a-  
is a good Phyloso-right: the World  
pher. goes round.

4 The Diuell For Saint Dun-  
cannot take Tobac-ston seared up that  
co through his with his tongs.  
Nose.

# Paradoxes.

5 A Shoemaker } For hee (virtue  
is the fittest man in } officij) may put a  
the parish to make a } man into the stocks  
Constable. } & ease him at last.

6 A Prisoner is } For ever hee lies  
the best Fencer. } at a close ward.

7 An elder bro- } For he hath wber-  
ther may bee a wise } withall to purchase  
man. } experience at any  
rate.

8 Burgomasters } For they may so  
ought not to weare } bring in the smea-  
furre Gownes at } sting sicknesse.  
Midsummer.

6 A Cutpurse } For his worke is  
is the surest trade. } no sooner done, but  
his money is in his  
hand.

## Feminine.

10 It is better to }  
marry a widdow } For Causa patet.  
then a maide. }

# Paradoxes.

For plaine dealing  
 11 Downe-rightling is a lewell, and  
 language is the best there is no Ladie  
 to winne a warran. but desires to haue  
 her.

12 If a woman  
 with childe long to For if hee will  
 lie with another not, shee will doe it  
 man, her husband without him.  
 must consent.

13 A painted La- For so both may  
 die best fits a Gap- fight vnder their  
 iaine. colours.

14 Rich Widows For they beeing  
 were obtained for borne to no lands,  
 younger brethren. must plough in ano-  
 ther mans soile.

15 Tis dange- For shee hath cast  
 rous to marry a wi- her Rider.  
 dow.

16 It is good for a  
 young Popish mence For shee shall be  
 to marry an olde sure to keepe all fast-  
 man. sing nights.

# Paradoxes.

17. A dangerous } For no wiseman  
secret is safely kept } will search for it  
in a womans bosome. } there.

18. A woman of } For a Star-ting  
learning & tongues } that can speake is a  
is an admirable crea- } present for an Em-  
ture. } peror.

19. A great La- } For that is too  
dy should not weare } meane, as a coat of  
her owne haire. } her owne spinning.

20. A faire wo- } For so shée lookes  
mans Necke should } as if shée lookt for a  
stand a way. } kisse.

21. Women loves } For they will haue  
fish better then } place, whatsoeuer  
flesh. } they pay for it.

Newter.

22. An Vserer is } For Quantum  
the best Christian. } numerum inat-  
ca, tantum habet  
& fidei.

23. The

# Paradoxes.

23 The best bodies } For painted clothes  
should weare the } were made to hide  
meanest habits. } bare walls.

24 It is better to } For all the world  
bee a begger then to } lies open to his tra-  
bee a Merchant. } sique, and yet bee  
paies no Custome.

25 'Tis more safe } For a man should  
to bee drunke with } bee more inward  
the Hop, then with } with his Countrey-  
the Grape. } man then with a  
stranger.

26 A man deepe } For Bacchus can-  
in doubt should be as } cels all manner of  
deepe in drinke. } obligations.

27 Players houses } For men are bet-  
are more necessarie } ter taught by ex-  
in a well Govern'd } ample, then precept.  
Common-wealth, then } schooles.

28 Tavernes are } For it is better  
more requisite in a } that the multitude  
Countrey then A- } were louing then  
demies. } learned.

# Paradoxes.

29 A Tobacco-  
Shop and a Bawdie-  
house, are Co-incidents.  
For smoake is not  
without fire.

30 Wealth is bet-  
ter then wit.  
For few Poets  
have had the for-  
tune to bee chosen  
Aldermen.

31 Marriage frees  
a man from care.  
For then his wife  
takes all upon her.

32 A kennell of  
Hounds is the best  
consort.  
For they need no  
tuning from mor-  
ning to night.

33 The Court  
makes better schol-  
lers then the Uni-  
uersities  
For when the  
King vouchsafes to  
be a Teacher, eu-  
ry man blushes to  
bee a non profi-  
cient.

34 A nimble  
Page is more use-  
full for a Lady then  
a long Gentleman-  
usher.  
For a Sparrow is  
more active then a  
bald Buzzard.

35 Tis



## Receipts:

35 Tis better to be For a Goose lines  
bee a Coward then a longer then a Cocke  
Captaine. of the Game.

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## The Mountebankes

### Receipts.

*An approved Receipt against Melan-  
choly Feminine.*

**I**F any Lady bee sicke of the Sullens,  
shee knowes not where, let her take a  
handfull of simples, I know not what,  
and vse them, I know not how, applying  
them to the place griued, I know not  
which, and shee shall be cured, I know  
not when.

*Against the Scuruy.*

If any Scholler be troubled with an  
Itch or breaking out, which in time may  
proue scuruy; let him first forbear  
clawing

# Receipts.

clawing and fretting meates, and then  
purge choller, but by any meanes vp-  
wards;

## *For restoring Gentlemen-vishers-Legs.*

If any Gentleman-visher haue the  
Consumption in his Legs, let him feede  
lustily vpon Vegale, two months in the  
Spring-time, and forbeare all manner of  
Mutton, and hee shall increase in the  
Calfe.

## *For the Tentigo.*

If any be troubled with the Tentigo,  
let him trauell to Iapan; or because the  
Forrest of *Taynbolia* is of the same Alti-  
tude and Elevation of the Pole, and at  
hand, let him hunt there for his recrea-  
tion, and it shall be done in an instant.

## *For a Felon.*

If any bee troubled with a Felon on  
his finger, wherby he hath lost the law-  
fullyse of his hand; let him but once

# Receipts:

Use the exercise of swinging and stretch himself vpon the soueraigne Tree of Tyburnia, and it will presently kill the Felon.

## For a Tympanie.

If a Virgin be so sicke of *Cupid*, that the disease is growne to a Tympanie, let her with all speede possible remoue herselfe, changing Aire for forty weekes at least, keeping a sparse diet as she travels, alwaies after vsing lawfull exercises, till shee bee married, and then shee is past danger.

## For Barrennesse.

If any Lady be married, yet childlesse, let her first desire to be a mother, & eat to her breakfast a new laid Egge in a spoonfull of Goats-milke, with a scruple of Ambergrece, and at supper feed on a Henne, troden but by one Cocke; and aboue all things let her avoid hurrying in Coaches, especially on the stones; and a fluming afier mold, then Nature

# *Receipts.*

meant her, and no doubt shee shall fructifie.

## *For the falling sicknesse.*

If any woman bee troubled with the Falling sicknesse, let her first forbear Physicke, especially Suppositories and Glisters: neither let her trauell Westward-Ho, because shee must auoyd the Ile of Man. And for that it is an euill Spirit entred into her, let her for a Charme, haue alwaies her legs acrosse, when shee is not walking, and this will helpe her.

## *For a Rupture.*

If any Merchant be troubled with a Rupture in the bowels of his Estate, so that hee cannot goe abroad, let him de-coct Gold from a Pound to a Noble; taking the broth thereof from sixe moneths to sixe moneths, and hee shall be as able a man as euer he was.

# Songs?

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## The Mountebankes Song.

**I**s any deafe? Is any blinde?  
Is any bound or loose behinde?  
Is any foule that would be faire?  
Would any Lady change her haire?  
Doe's any dreame? doe's any walker  
Or in his sleepe affrighted talke?  
I come to cure what ere you feele,  
Within, without from head to heele.

Bee Drummes or Rattles in thy head?  
Are not thy braimes well tempered?  
Doe's Eolus thy Stomacke gnaw?  
Or breed there vermine in thy maw?  
Dost thou desire and cannot please?  
Lo, here the best Cantharides,  
I come to cure what ere you feele,  
Within, without, from head to heele.

Euen all diseases that arise,  
From ill disposed crudities.

# Songs.

From too much study, too much paine,  
From lazinesse and from a straine;  
From any humour doing harme,  
Be it dry, or moist, or cold, or warme.  
Then come to me, what ere, &c.

Oflazy Gout, I cure the rich,  
I ride the begger of the Itch,  
I fleame aoid both thicke and thin,  
I deslocated joints put in,  
I can old age to youth restore.  
And doe a thousand wonders more.  
Then come to me, &c.

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## The second Song.

**M** Aids of the Chamber, or of the kitchen,  
If you be troubled with an itchin,  
Come, giue but a kisse or two,  
And here is that shall soone cure you.  
Nor Galen nor Hippocrates,  
Did euer doe such cures as these.

Crackt

## Songs.

Crackt maides knowe, who hold your water,  
Or vse to breake winde in your laughter;  
Or be you vext with Kibes with Cornes,  
Ile cure, or Cuckolds of their horns.  
Nor Galen, &c.

If lustie Sis, Maide of the dairy,  
Chance to be blew nipt by the Fairy;  
For making butter with her taile,  
Ile giue her that did neuer faile.  
Nor Galen nor, &c.

Or if some mischance betide her,  
Or that the Night-mare ouer-ride her,  
Or if shee tell all in a Dreame,  
Ile helpe her for a messe of Creame.  
Nor Galen nor, &c.

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## The third Song.

**H**eer's water to quench maiden fires,  
Heer's spirits for old occupiers,  
Heer's

# Songs.

Heer's powder to reserve youth long,  
Heer's oyle to make weake sinewes strong.  
What is't you lack? what would you buy?  
What is't that you doe need?  
Come to me (Gallants) taste and try,  
Heer's that will doe, will doe the deed.

This powder doth preserve from fate,  
This cures the Maleficiate;  
Lost maidenheads this doth restore,  
And makes them virgins as before.  
What is't you lacke, &c?

Heer's cure for bone-ach, fewer burdens,  
Unlawfull or untimely Burdens,  
Diseases of all Sex, all Ages,  
This medicine cureth or asswages.  
What is't you lacke, &c?

I have receipts to cure the Gout,  
To keepe Poxe in, or put them out,  
To coole hot blouds, sold blood to warme,  
Shall doe you (if no good) no harme.  
What is't you lacke? &c.

FINIS.



